WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.]

"THE LORD REIGNETH—LET THE EARTH REJOICE."

[TERMS, $2 IN ADVANCE---$2 50 IN SIX MONTHS---$3 00 IN 12 MONTHS.

Vol. IX.——No. 44.

LEXINGTON, KY. WEDNESDAY, MAY 8, 1833.

Whole No. 460.

From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER XIII.

Selecting and Licensing Candidates.

Christian Brethren,—Every new exigency in the church demands new efforts; and every new effort gives rise to new dangers. When we commence the prosecution of any important enterprise, especially if the character of that enterprise partake in any considerable degree of *novelty*, it is apt so to fill our minds, as too much to exclude from our view other objects, and to prevent our seeing the various perils which attend our course. The tendency of human nature is ever to extremes. And it is only when we see evils which we had not anticipated beginning to arise, that we are constrained to pause, and doubt whether we have been altogether judicious in our proceedings.

A number of years ago, some of the most intelligent and zealous friends of our church began to be alarmed at the scantiness of our supply of *Gospel labourers*, compared with the extent of the demand, both for the domestic and foreign field. The harvest was seen to be great, and rapidly extending; while "the labourers were few," and by no means increasing in a corresponding ratio. It was distinctly foreseen, that, without some extraordinary efforts, a deplorable scarcity of living teachers must be the consequence; and that the progress, and even unimpaired continuance of Gospel ordinances must be seriously endangered. In these circumstances, the General Assembly commenced a system of measures intended to meet this pressing exigency. It called upon the Presbyteries to select and educate pious young men for the work of the ministry; entreated them to raise funds for this purpose; and made it their duty to report to the Assembly from year to year, what they had done in this important concern. And this object has been steadily pursued by the Assembly, with various degress of zeal and success, from that time to the present; until the enterprise has reached an extent and prosperity truly interesting. Even yet, indeed, it continues to be a problem of painfully difficult solution, where we are to find ministers to meet the hourly increasing calls for evangelical labour from every part of our own country, and the heathen world. We are so far, as yet, from having any prospect of an over supply, that if our candidates for the ministry were multiplied five, or even tenfold beyond the present state of annual increase, we should not have more than the exigencies of our church, and of the missionary service most urgently demand.

Even in these circumstances, however, we may be by far too much in haste to make ministers. And it is to this point, my Christian brethren, that I now earnestly desire to direct your serious attention. There is, undoubtedly, prevalent a great mistake in relation to this matter. It seems to be the opinion of many that almost *any* young man who appears to be ***pious***, will do for a minister, whatever may be the character of his mind. Now it is true, we urgently need many more ministers, than we possess or have any prospect of gaining, to go forth and feed the destitute and perishing millions in every part of our revolted world. But we still more urgently need ministers of an elevated and scriptural character. There is a great want of Gospel labourers; but there is a still greater want of ***well qualified*** labourers, in whom piety, wisdom, prudence, zeal and learning are conspicuously united. *One* SUCH MAN will really be likely to do more good—far more good—than *fifty* unqualified men, or men not furnished in some measure, by nature, by grace, and by study, as public teachers and guides ought to be furnished. Of course, if we could add ten thousand men to the list of our ministers; yet if four-fifths of them were men of small and dubious piety; or if they were ignorant, weak, rash, imprudent men, however pious;—would the church be really benefited by such an addition? No truly: the obtaining them, would rather be the infliction of a curse than the bestowment of a blessing. In the days of ***Paul***, the scarcity of ministers, and the urgent demand for them, were far more pressing than in our day, yet, even then, the inspired apostle was very particular in prescribing qualifications, without which he decided that no one ought to be admitted to the sacred office.

But if there was danger, even in that age of persecution and trial, that men without suitable qualifications would offer themselves as candidates for the holy ministry, how much greater is the same danger *now*, when religion is to a great extent popular; when the ministry is regarded as a highly respectable office; and when the temptation is really strong to an enlightened and ingenuous youth, to escape from the various forms of secular and servile employment, and engage in one at once so elevated, so useful, and so truly honoured by the best part of society! Yet this danger has never appeared to me to be adequately appreciated by those,—or at least by *some* of those who are engaged in the arduous and responsible task of selecting and training candidates for the service of the church.

It is well known that (so soul-destroying are the fascinations of wealth and luxury,) comparatively few of the children of the affluent and honourable in society are pious; and that fewer still of this class are disposed to seek the self-denying and laborious office of the ministry. A large portion of those who are willing to engage as labourers, for life, in the Lord's harvest, are in humble circumstances, and need the parental aid of the church to sustain them in their course of preparation; and, of course, are so situated as to be peculiarly exposed to the temptation of seeking the ministry from motives of a mixed character, partaking in some degree of secular ambition. There was a time, indeed, when the Presbyterian Church in the United States had little to tempt any aspiring youth to seek a place among her pastors. But it surely cannot be denied that *now* there is much in our body which is well adapted to excite the ambition of one who is presented with an offer of being raised from a servile or mechanical employment to a place in our ministry. This circumstance, indeed, ought by no means to prevent the offer from being made, on all proper occasions; but it certainly ought to render those who make it exceedingly cautious and vigilent that they present it to none but such as they have good reason to believe will be likely really to adorn the office to which they are invited.

We know that, even in the established churches of *Europe*, where both the circumstances and the habits of the people render family distinction both prominent and important—many of the most distinguished prelates, and other clergymen of the highest reputation, have been of very humble origin; and this was so far from discrediting them with the wise and good, that the circumstance was rather considered as an honourable distinction, evincing, on their part, a force of character, and a degree of diligence and enterprise, worthy of the highest estimation. The same has occurred in our own church, both in former and later times. It is delightful to the Christian's heart to recollect how many bright ornaments of the sacred office in our communion were taken from the humbler walks of life, and aided by the bounty of their friends, or of the church, in pursuing their studies. It was a happy day for the church, and for themselves, when they were drawn from obscurity, and put into that course of training which issued so well both for their comfort and usefulness.

At the present time; when the number of candidates taken up by Education Societies is every day becoming larger; and when the inconsiderate partiality of some sanguine pastors leads them to fasten with eagerness on almost every young man within their charges who becomes serious, as a candidate for the holy ministry;—the importance of wise and faithful discrimination in selecting, was never more manifest. In these circumstances, he who does not wish the church to misapply her bounty, and to assume a burden, rather than gain a blessing, will be conscientiously careful to recommend no candidate either to an Education Society, or to private patronage, who does not really promise to be an ornament and a blessing in the house of God. In particular, I feel constrained to urge the most serious regard to the following considerations.

1. That none be recommended, or even countenanced, in going forward to prepare for the sacred office, who does not give decisive evidence of SINCERE AND HUMBLE PIETY. I do not merely mean that he should give that amount of evidence of what we are wont to call "hopeful piety," which we require of *all* who are admitted to the communion of the visible church. My meaning goes much beyond this. The piety of a candidate for the ministry ought to be deep, unquestionable, and strongly marked.—We expect ministers of the Gospel to be not only pious, but *eminently pious:*—to *go before* their people in this as well as every other department of Christian character. Every unconverted minister will probably prove a curse rather than a blessing to the church. Every minister of feeble, wavering and dubious piety, even though learned and eloquent, will be likely to be of little use, and to have little comfort in his work. And when large numbers of unsanctified men are introduced into the sacred office in any church, her true glory will have departed. Doctrinal error will soon insidiously creep in. The benefit even of the portion of truth which they preach will in most cases be counteracted by pride, ambition, unsanctified speculation, heresy, or unsavoury deportment; and the best interests of the "commonwealth of Israel" will perish in their hands. Whatever else, then, is overlooked, or slightly regarded, in selecting and training candidates for the sacred office, personal piety—piety deep, undoubted, and exemplary—is the first, most important, and most radical of all qualifications. If there be any serious doubt, as to this point, no young man, however otherwise promising, ought ever to be encouraged, for one moment, in seeking the sacred office. Especially ought nothing of this kind to be whispered to him until the reality of his conversion has borne the test of a number of months. I have now in my recollection cases in which a contrary policy was pursued, and in which the results were painful and melancholy in a high degree. But,

2. After the best endeavours to ascertain the reality of this first and greatest qualification, no consideration should induce any one to be satisfied with mere piety, however decisive and fervent. The possession of GOOD NATURAL TALENTS should also be deemed equally indispensable. The truth is, a man of a weak, childish mind, though he were as pious as ***Gabriel***, can never make a respectable or truly useful minister, and ought never to be invested with the sacred office at all. With respect to a large portion of the duties pretaining to that office, he is utterly unqualified to perform them, and he will be in constant danger of rendering both himself and his office contemptible. Here again my recolection, for the last thirty years, furnishes me with no inconsiderable list of cases truly instructive and admonitory in their character. Cases in which, at the instance of partial friends, who seemed to think that apparent piety was the *only* thing to be regarded,—large expenditures were incurred in training up young men for the sacred desk, who, after reaching it, gave but two much evidence that, if they had been pious, exemplary ***mechanics***, or ***merchants***, they would have served the cause of Christ far more effectually than as public teachers; and who have continued, for many years, through entire incompetence, to be a hinderance rather than helpers of the great cause which they appeared really to love. It might seem almost an insult to common sense to say a word by way of enforcing this point, did we not frequently see enlightened individuals, and public bodies acting as if they still doubted of its truth!

3. PRUDENCE is another quality which ought ever to be deemed indispensable in those who are selected and encouraged to go forward as candidates for the holy ministry. A youth may possess unfeigned piety, and talents far above mediocrity, and yet be so strikingly deficient in dignity, in common sense, in regard to the decencies and proprieties of life, in one word, in practical wisdom, as to be totally unfit for the work of the ministry. It is not enough, therefore, in bring forward candidates for the holy office, in such a day as this, to ascertain that they give satisfactory evidence of genuine piety, and vigorous talents. If they be characteristically rash, imprudent, censorious, strikingly vain, or ridiculously eccentric, my judgment would be decisive against encouraging them to think of the Gospel ministry. I should consider a manifest, striking defect in these particulars, as a barrier in the way quite as insurmountable as the want of piety:—and if I mistake not, the New Testament will fully bear me out in this decision.

4. It is manifest that none ought to be selected and trained by the church, unless they appear to be SINCERE FRIENDS TO HER DOCTRINE AND ORDER. I am aware that young men recently brought into the visible church, and seeking an education with a view to the Gospel ministry, cannot be supposed to have studied either systematic theology, or church government; and therefore, I would never call upon them, previously to engaging in professional study, to subscribe a creed, or to give any pledge of future conformity to our public formularies.—These subjects it will be their duty afterwards impartially to examine. Of course, to call upon them to commit themselves prior to an examination would be preposterous in itself, and might be snare a to conscience, when they shall have honestly and impartially examined, if they cannot agree with our ecclesiastical standards, I should be the last to criminate or reproach them. The moment they have thus decided, let them quietly and honourably withdraw. But it sometimes happens that a young man, who has been selected as a candidate for the ministry, even before he begins his academical course, and not unfrequently at the outset of his theological studies, is heard to ridicule the doctrines of our Confession of Faith, and to speak with disrespect, if not with contempt, of our Form of Government. Such young men, surely, ought never to be taken up as candidates for the ministry by any of our Presbyteries; and especially ought never to be sustained by funds derived from the Presbyterian Church. It cannot be said of *them* that they have not yet made up their minds on these subjects; for, unless they are rash and presumptuous to a most criminal degree, they *have* made them up, or they surely could not denounce and ridicule the doctrines and order of that church which is daily sustaining them, and among whose teachers and rulers they are preparing to take their station! No one abhors more than I do an inquisitorial interference with the rights of private judgment in ingenuous youth. It is only when any publicly proclaim themselves as recreant from the faith and order of the mother who is nurturing them for her own service, that I would take them at their word, and allow them to find other patrons. It argues, indeed, great coarseness and torpor of the moral sense, in such youth, when they are willing to stand in this relation to a church to which they are not cordial friends; but it argues no less infatuation in the church himself to expend her means in the support of enemies, not even in disguise. When she consents to do this, she is unfaithful to her trust, and is, no doubt, sowing the seeds of internal mischief of the most distressing and dangerous character.

If these things be so, who does not see that, in the present age of *educational* enterprise for the church; when hundreds of youth are in training for the sacred work, and hundreds more are eagerly sought and prayed for, to carry on the Lord's harvest; when Presbyteries and Committees, in every part of our ecclesiastical bounds, are busy in the work of selecting and bringing forward young men to "bear the vessels of the Lord;"—who does not see that the considerations of which I have been speaking—always highly important, are *now* invested with a double importance, nay, with a tenfold greater interest than ever before in our day? Unless we examine with caution, and select with sacred care; unless we take counsel of our fears, as well as of our sanguine hopes; unless we learn the unwelcome art of repressing the forward, and rejecting the unworthy—as well as the more pleasing task of encouraging the modest and timid; we shall, in the midst of all our honest zeal for the cause of Christ, be in danger of filling the church with drones and pests, with clerical ignorance, imbecility, heresy and carnal ambition, while we fondly dream that we are preparing faithful labourers for her service.

Be not in haste, then, my Christian brethren, when precious revivals of religion have hopefully brought a number of amiable young men into the Redeemer's kingdom,—be not in haste to hold up to the mass of them without distinction, the offer and the prospect of being ministers. Wait patiently. Discriminate carefully. Remember that the object in view is not to gratify personal feelings, or to soothe parental partialities; but to search out, and bring forward for the service of the church, not the ***greatest possible number***, but the most ***select and excellent choice*** of the sanctified youth of each flock.

But momentous as is the task of ***selecting*** candidates for the holy ministry, no less momentous is the trust of ORDERING THEIR PREPARATORY STUDIES, and presiding over their whole professional training. And in reference to the latter point as well as the former, the present state of our church appears to me to call for the most profound and solemn consideration.

It cannot be disguised, and ought to be known to all who wish well to the Presbyterian church, that only a very small part of our candidates for the ministry can be prevailed upon to go through a regular or adequate course of study preparatory to the sacred office. This is an evil of deep and painful import. In spite of every remonstrance that has been urged against it, both by judicatories and individuals, it does not appear in the least degree to diminish. And if it should go on to prevail, it is not possible to measure the mischief which will be likely to arise from it to the church of God.

When Theological Seminaries were erected at great expense, for the benefit of those who wished to pursue a course of study for the holy ministry, it was taken for granted that they would generally and eagerly avail themselves of the advantages thus afforded; and that the church would soon be furnished with a generation of ministers who should manifest the superior training under which they had been placed. It is deeply to be lamented that this expectation has not been more happily realized. But so it is:—and unless public sentiment, the most potent of all earthly rulers—should be made, by the divine blessing, to effect the conquest of an evil which has set at defiance every other influence, we must sit down, for aught I can see, under the humiliating impression that the church has provided these facilities, so far as respects a majority of her sons, in a great measure in vain.

The reasons of this unhappy fact among our candidates are various. Some plead for such an abridgment of their studies as they know to be injurious, on account of the want of ***pecuniary support*** for a more extended course. In other words they think it right to enter on the duties of the sacred office, but half qualified for their discharge, because the Providence of God has interposed an obstacle in their way, which a little patience and perseverance, or a little humility in accepting aid, would enable them to surmount. And thus, instead of struggling with some real difficulties, perhaps for a couple of years longer, they make the ignoble choice of saddling themselves on the church as incompetent drivellers through their whole lives! Others plead as an apology for shortening their course of study, ***the urgent call for ministers;***—the wants of the heathen world; the great scarcity of gospel laborers in the domestic field;—and the perishing necessities of unevangelized millions; not recollecting as before suggested, that, even in the days of the Apostle ***Paul***, when the scarcity of ministers, on the one hand, and the darkness and misery of the world, on the other, were far greater than at present, the sending forth of "novices" as ministers was solemnly interdicted;—and forgetting, too, that the usefulness of the Gospel labourers, in every department of service, depends much more on their ***character*** than on their ***numbers***. A third class are hurried on permaturely to the pulpit by the ***importunity of relatives and friends***, who cannot be made to see the importance of more protracted study; and who feel a sort of childish ambition to see their youthful friends engaging as early in their public work as some others of whom they have read. And not only have youthful candidates, in all the fond inexperience of their juvenile feelings, yielded to this silly importunity; but venerable ministers have not been ashamed to countenance it, and to prevail on Presbyteries to become parties in the infatuation. Others again, when they had but little more than half completed their proper course of study, have been prevailed upon by missionary associations, immediately to break off, and repair, with all the meagreness of their furniture to the domestic or foreign field of labour;—forgetting that every day's deduction from the amount of regular and adequate study, will probably lead to a corresponding deduction from the amount of their usefulness even among the heathen, as long as they live; and that if missionary boards, by fixing their attention too exclusively on a single point, really injure the cause which they desire to serve, this is no reason why youthful candidates for the sacred office, who ought to calculate, in the fear of God, not for the present moment only, but for life, should become willing partners in the injury. And, finally, some allow an indiscreet ***matrimonial engagement*** to embarass their whole course; to interpose an obstacle of the most intractable kind in the way of continued study; and even to make an assumption of the pastoral office, before their studies are half finished, almost indispensable.

From one or another of these causes, our candidates for the ministry, in all Theological Seminaries, as well as those engaged in more private study, are daily breaking off their studies in the midst, before they have become well versed in any department of those studies, and before they have so much as entered on some important departments. The consequence is, that they go forth mere sciolists in Biblical and Theological knowledge; in a great measure unprepared to defend any one article of faith or order against the attacks of a subtile adversary; destitute of those resources which will enable them, from year to year, to "feed the people with knowledge and with understanding;" altogether unqualified to be the guides and counsellors of the church in cases of delicacy, and seasons of trial, wholly unprepared to be a powerful auxiliary to the cause of religion through the medium of the press: prone to be "carried about with every wind of doctrine," and liable to become the dupes of every plausible projector of novel opinions, and schemes for doing good, that may obtrude himself on a community. What must the consequence be to the church, when a considerable portion of those who are to be her teachers and guides go forth to their work thus unqualified? Is it possible that they should be "workmen that need not be ashamed," prepared "rightly to divide the word of truth?" Can we imagine that such "babes" in Christ, and in scriptural knowledge, however warm their hearts, will be able to "go in and out" before a Christian people with wisdom, dignity and usefulness; to explain the doctrines of grace; to defend them against ingenious adversaries; to meet the learned caviller; to counsel anxious inquirers, in all the variety and mazes of their difficulties; and to administer safe and reasonable consolation to the perplexed and doubting Christian? We might as well expect "to gather grapes of thorns, or figs of thistles." No, it cannot be. And if the evil of which I speak continues to prevail, our ministry, instead of rising in intellectual and moral power with the state of society, and the demands of the age, will more and more depreciate, to the deplorable detriment of Christ's kingdom, and to the mortification of those who desire to see the church adorned with able, faithful, and well furnished pastors.

I am well aware that insisting on this point, will be regarded by some as an effort of "old school" prejudice and formality; and that, while learning in a *few* will be admitted to be important, the plan of conducting the ***great mass*** of our candidates for the ministry to the pulpit by a very summary course, is supposed by many to be expedient, and indeed required, in the present state of the church and the world. I answer, however urgent may be the demand for ministers, it is infatuation to take this method of meeting it. It were just as rational, when a direful pestilence was raging, to send out among the people, under the name and guise of physicians, large bodies of rash and ignorant young men, who would be likely to kill ten times as many as they cured.

Do you ask me, my Christian friends, what remedy can be applied to this evil? I answer, there seems to be no hope from the ordinary application of ecclesiastical authority. The highest judicatory of our church has remonstrated and recommended in vain. The wisdom and firmness of a few Presbyteries will avail nothing, while others stand ready to license and ordain those whom their neighbours would rufuse. The wisest and best men in our church have entreated and mourned; but still the evil has continued to prevail. PUBLIC SENTIMENT, in relation to this matter, must be reformed, or the case is hopeless. The churches can apply the most effectual remedy, by frowning on such a course, and refusing to countenance those who thus set at defiance all Scripture and all experience. It is as much the ***interest*** as it is the ***duty*** of every church to do this. Were the churches faithfully to act thus, we should not so often witness the melancholy spectacle of young men who were highly acceptable and popular when they first settled in a pastoral charge, and who continued so for a few weeks, declining in acceptance almost immediately; and before they had well passed what may be called the "honey-moon" of the pastoral marriage, sinking in public estimation, and, after a speedy dismission, hanging in the market, like tainted meat, without attraction, and without an offer. If the churches did but understand their true interest in this thing, they would as carefully guard against the choice of novices and sciolists to be their teachers, as they would avoid young men suspected of unsound opinions. For, truly, if a young man has passed through only a hurried and superficial course of study, what security can any church have that he will not completely "run out," as to resources and acceptance, in less than six months; or become, immediately, a mere puppet, to be moved by some neighbour, of more art and less honesty than himself? One thing is certain, that a man who has himself learned but little can teach but little; and that one of the most deplorable sources of disappointment in a stated ministry, is the mis-direction and inadequacy of preparatory study.

The time prescribed for a "full course," in most of our Theological Seminaries, is three years. This period is not, indeed, long enough, especially where the candidate is quite youthful, say below twenty-one years of age. But it is probably quite as long as the present generation can be prevailed upon to sanction. But among the many things, in relation to this matter, to be regretted, one is, that even of those who ***profess*** to continue their studies regularly through this period, by unwisely soliciting and ***obtaining license*** at the end of the ***second year***, their third and last year is in a great measure destroyed as a season of regular study. This step is taken sometimes to gratify the impatience of friends, who are often over-anxious to see and hear in the pulpit those candidates in whom they take a peculiar interest;—and sometimes it is resorted to as a means of ekeing out a scanty support. In either case, the effect seldom fails to be unhappy. If an individual, in these circumstances, be tolerably acceptable as a preacher, he will be so much solicited to preach, and the interruptions thence arising will be so numerous, as to render all regular application to study thereafter next to impossible. I have scarcely ever known an instance of a candidate who was licensed to preach at the beginning of the third year of his course, who did not find, whatever might have been his hopes and promises beforehand that the death warrant of the studies of that year was irrevocably sealed.

In a word it may be laid down as a fixed principle of ecclesiastical duty and policy, that the moment we give up our ancient practice of regular and thorough training for the sacred office;—the moment we adopt the habit of introducing to our pulpits, and clothing with the sacred office, unqualified, superficial, empty men,—however fervent; it will be a miserable omen of our future prospects as a church. The inconsiderate and the narrow minded may rejoice at such a prospect, as if it were a return to the simplicity of primitive times; but the truly enlightened and wise will mourn over it, as a departure from the principles of common sense, and practical wisdom, which all Scripture and all experience concur in pronouncing injurious and inevitably fatal, in the end to the best interests of Zion. It is well known that our Methodist and Baptist brethren were for a considerable time, to a great extent regardless of human learning, if not unfriendly to it; in their candidates for the holy ministry. But it is equally well known that both these denominations of Christians have felt the importance, for a number of years past, of directing increased attention to this subject; and of providing colleges and Theological Seminaries for their regular training. And it will also be remembered, as already hinted more than once, in the course of these letters—that the "new-side" brethren, in the old dispute which long ago agitated and divided our church, when calm reflection succeeded to the strong impulse of passion under which they had acted,—became sensible that they had not paid due regard to preparatory study for the ministry; that they had hastily licensed and ordained men, who were not qualified for the sacred office; and were at great pains and expense for establishing a wiser and better plan. Indeed it may safely be asserted that no denomination or party, ever allowed themselves to license, or to send forth invested with the office of teaching and ruling in the church, raw, half trained ignorant, and self-sufficient men, however zealous they might be, without eventual mortification and disappointment; without ultimately finding that they had done more harm than good to the cause of Christ, and had degraded themselves in the eyes of all enlightened observers.

Nothing is further from my view, my Christian brethren, than to plead for raising up as Gospel ministers a set of learned, heartless drones, who will study more to shine as scholars than to "win souls to Jesus Christ." The men whom I wish and pray may be trained for the service of the church, are men of devoted and fervent piety; enlightened and warm friends to revivals of religion; men qualified and disposed to take an active part in forwarding all the laudable Christian institutions of the day; and, at the same time, so well instructed and solidly judicious; so intimately acquainted with the Bible, with the system of grace, with the history of the church, and with the human heart, as to be prepared at once with enlightened discrimination and zeal, to promote all that is good, and to discern and resist every thing of a contrary tendency, whether it appear in the form of an "angel of light" or of darkness. Such is the character of the ministry indispensably, I may say, ***peculiarly*** needed at the present day, by every church which wishes to take a large and active part in the conversion of the world. And I fully believe that the day has come when no other ministry than such as I have described, will command the respect of the wise and the good, or really promote the interests of "pure and undefiled religion." It is not denied that men of very small knowledge, and of quite as little prudence,—provided they be truly pious, ardent in their temperament, and impressive in their elocution, may excite, and perhaps greatly excite, popular assemblies, for a short time; may even become instrumental in producing considerable awakenings; and be, for a few weeks or months, borne on the shoulders of the populace. But will this last for a single year? Can it be imagined that such persons are qualified to be stated pastors? Can they be expected to instruct, to unite, and to build up the people, as well as to rouse and collect them? Is it possible that they should bring forth, from Sabbath to Sabbath, what is necessary to meet the necessities of the various classes of their hearers; to convince the gainsayers, to enlighten the anxious and the doubting, wisely and seasonably to give each one his portion, and to feed and edify the people of God? None but those who shut their eyes against all reason and all experience can expect such a result. Ecclesiastical partizans may fondly imagine that they are promoting the Redeemer's kingdom by rapidly multiplying ministers ***almost at any rate***. But it is just as certain that, if they act upon this principle, they are making work for bitter repentance, as it is that the relation between cause and effect is indissoluble.

The community stands in no need of any addition to the numbers of ignorant, superficial, incompetent ministers of the Gospel They are multiplied quite fast enough by other denominations. Our system, in its essential structure, calls for a ministry in whom fervent piety, and ample intellectual, literary and theological furniture are united. But, besides the character of our system, the period in which we live demands such a ministry, more imperitively than any preceding period. The state of society calls more loudly every day, for mature scholars, able divines, and powerful writers. Such men have it in their power to do far more good than any others. And when our ecclesiastical judicatories, or our individual churches forget or disregard this fact, they are undoubtedly trifling with the best interests of the Redeemer's kingdom. The following summary, then, of the suggestions contained in this letter, I could wish to see inscribed on the walls of every Theological Seminary and of every church;—on every place of meeting of all our ecclesiastical judicatories;—and on the heart of every professing Presbyterian.

1. Do not imagine that every pious young man is called to be a minister. Many to whom God has given his grace, can serve him better out of the ministry than in it.

2. Let those only among our converted youth be prompted and encouraged to seek the holy ministry, who, in addition to undoubted piety, have good talents, prudence, and those physical capabilities which qualify them in some good degree to be public instructers.

3. Let no young man be, on any account, taken up by any Presbytery, or Education Society in connexion with the Presbyterian Church,

who has *made up*, and *publicly expresses* an opinion hostile to our public formularies.

4. Let every candidate for the ministry, to whom it is practicable, be persuaded to go through a complete course of academical, and collegial study, preparatory to a study of theology. Upon the character of this literary and scientific foundation, more of the solidity and success of his after course depends, than he can now possibly conceive. He who slights this part of his course cheats himself, and cheats the Church of God.

5. Let no youth who has devoted himself to the ministry, diminish aught from a full and regular course of three years' theological study. Let the infatuated habit of lopping off a portion, and sometimes a large portion of this time be frowned upon, prohibited, and as far as possible, banished from the church.

6. Let there be one combined and determined resolution, on the part of all our judicatories, and all our members, to put down the system of premature licensures and ordinations. They are working so much harm to the church that they ought no longer to be sustained. If young men cannot be prevailed upon in this matter by considerations addressed to their understandings and their hearts, let the judicatories of the church save them from their own infatuation by authority; and if this cannot be exercised, let the individual churches manifest to such young men *their* disapprobation, by withholding their countenance, and resolving that they will not have "babes to teach and to rule over them."

SAMUEL MILLER.

Princeton, April, 1833.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. XI.

RULE OF FAITH.

Philadelphia, April 12, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—The polite charge with which you begin your last letter, where you accuse me with having "departed from the dignity of a minister, and the decencies of a gentleman," is not in good keeping with that evangelical *meekness*, which is the loveliest, if not the most brilliant, ornament of the ministerial character. I had stated indeed, that several of your assertions were "untrue;" but I did not charge *you* with either, "*deliberate* falsehood" as you assert, or with a "want of veracity." On the contrary, I suggested that you had been deceived by following in the beaten path of calumny and misrepresentation, which has been trodden *with impunity*, by many of your predecessors in controversy. You seem to have imagined that I should receive your unfounded statements, *with the same implicit* confidence as the young lady in Baltimore, to whom you addressed the famous epistle published in the Christian Advocate of last August. But was this expectation reasonable!

I engaged in the controversy, neither as the enemy of Protestants, nor as the echo of their prejudices; but as the advocate of TRUTH; and shall I not oppose assertions which are untrue, so often as you leave it in my power! It is not my business to inquire who was guilty of the "deliberate falsehoods," and "want of veracity," which you are pleased to consider as charged upon yourself. It is enough for me, that on each of the six heads enumerated in my last letter, you have asserted what is "untrue."—To the arguments of that letter on the whole question, I refer the reader, and I appeal with confidence to his candour, to say whether in it, I have departed from either the "dignity of a minister," or the "decencies of a gentleman." If I found in your letters, assertions which are untrue, had I not a right, nay, *was I not bound to expose them as such?* Which of us offended—*you* in *making*,—or I in *detecting them?* When you insisted, did I not propose that a sworn interpreter of languages should decide between us! Was *this* ungentlemanly! If you were as convinced that those assertions are true, as I am, that they are untrue, would you not have been glad of such an opportunity to have them cleared up? Would not this course have been much more honourable to you and your cause, than that which you have adopted, by indulging a fretful pen, and imputing to me a "departure from the dignity of a minister, and the decencies of a gentleman." Did you dread the presence of a *sworn interpreter?* Then, there must be cause for your timidity. This, I think, is the legitimate inference which your shrinking from so impartial a test, will warrant in the mind of the intelligent reader, no matter what may be his creed.

But you will say you have not shrunk from it—and refer to the following passage for the evidence: "If you will add to the points you mention, the question about the "catechism of the Council of Trent"—(certainly I will) "and the other catechisms" (there has been no dispute about them) "and about the Pope calling himself God;" (The Pope never called himself God,) also the question of the true sense of my extract from the Council of Lateran" (with great pleasure) "and the interpretation of 2d Peter i. 20."—(What abandon the Protestant rule of faith? A sworn interpreter to *decide the meaning of Scripture*—to "help the sun to shine!") "*then* I will promptly agree to such a reference, it being understood that the parties shall be neither Roman Catholics nor Presbyterians." The "party" may be a TURK, or a JEW;—provided he be a good Latin scholar, and an honest man. I am satisfied to leave the points on which we are at issue, to the decision of the Professor of languages in the University of Pennsylvania. Will you agree to this reference? If so, advise me of it in your next letter. He is a Protestant clergyman, but he is a scholar, and a gentleman of literary, as well as moral integrity, and I want no more.

With regard to the Westminster Confession of Faith from which I quoted, it is now on my table, and I invite any gentleman who may choose, to come and see, whether I have made *even a mistake*, in my quotation from it. It is the *original, genuine, Westminster Confession of Faith.*—And any other book, containing either *more* or *less*, is NOT the original, genuine Westminster Confession. I considered it as the standard of Presbyterianism on the *authority of Dr. Miller*, who tells us that, by the act of the Synod of Philadelphia in 1729, Called the "Adopting Act," not only candidates but professed ministers were OBLIGED *to adopt it as such.* Now it did not occur to me, that a book, which in 1729, ministers were "OBLIGED" to adopt as the *summary of doctrines contained in the Scriptures*, could *so far* have degenerated, as to become a spurious authority in 1833. Have the *doctrines contained in the Scriptures* changed? If not, why was the *summary* of them changed? But without explaining this, you tell us, that some fifty years ago, the "offensive passages," which I have quoted, were "solemnly rejected." What! Part of the summary of the doctrines *contained in the Scriptures*, "solemnly rejected!" And rejected, why? because they were "offensive!" But may not the *same authority* adopt them *again*, as soon as political circumstances may make it *convenient* to do so? You say, "they are not, and NEVER WERE, a part of your standards." But Dr. Miller asserts positively, the contrary; and you are both Presbyterians, who can, no doubt, reconcile the contradiction without the intervention of an interpreter. You are both *teachers* in Israel, and it is not for me to say *which* of you has *stumbled* in the testimony.

That the Westminster Divines were "appointed by order of Parliament to make a religion for the united kingdoms of Great Britain and Ireland," is an historical fact, at which I am surprised you should take exception. The Act of Parliament by which they were "appointed," and the wages which they received from the public treasury, four shillings per diem, for the labour and expenses, *are on permanent record.* What, then, were they appointed and paid *for*, if it was not for "making a religion for the three kingdoms!"

So much then, for the Westminster Confession of Faith, and my quotations from it. As to your charge against me for having garbled Tertullian, I shall do full justice to it in the sequel of this letter. In the mean time permit me to say that you have entirely, (intentionally or otherwise) violated your engagement, in departing from the subject of discussion, which is the rule of faith. You had frequently informed me in our prelimary arrangements, that your object was the investigation of truth. If this then is your object, why do you shun that process *by which* truth and error may be distinguished? Why do you discuss *doctrines*, before you have determined or at least examined, the *principle*, by which true doctrines are to be tested? The rule of faith, and not the prejudices of our readers, is the tribunal at which doctrines must stand, or fall. The rule of faith is a *primary* question; on this depends the solution of every other. The Protestant rule of faith, stripped of its sophistry, is "every man's *opinion* of the Bible"—which is a very different thing from the Bible alone. Protestants, in following their own opinions, have taken it for granted that they were following the "pure word of God," the "Bible alone"—and their education, books, parents and minsters have all conspired to embalm this delusion. In my last letter I exposed in six distinct arguments, the fallacy of the Protestant rule of faith, and instead of attempting to answer them, you indulge in a strain of invectives against the popes. They obliged kings to "hold their stirrup," and "kiss their feet." But every Protestant child knew this before. These are mere *nursery tales*—and to those who have been conversant with the most abusive productions against the Catholic religion, I am sure your letters do not convey a single new idea, much less an argument. And how will this meet the expectation of *intelligent Protestants!* They look for argument and reasoning—and you furnish them with mere elements of prejudice. They ask for bread, and you give them a stone. What have you opposed to the arguments of my last letter? Nothing that I can perceive, except assertion, invective and misrepresentation. Your first has reference to the Council of Lateran. Catholics, as I have repeatedly stated, understand the distinction between doctrines, discipline, and ceremonies—and candid Protestants will not be at a loss to comprehend your reason for extending the infallibility of the church to *every* enactment recorded in her history. You have even coined infallibility for the 3d canon of the Council of Lateran, and put it into circulation in several paragraphs of your last letter—as genuine Catholic doctrine. It is however, decidedly spurious. I again repeat, that the infallibility secured to the church by the word and promise of Jesus Christ, is claimed for the *preservation* and *definition of those* DOCTRINES *of faith and principles of morality* of which Jesus Christ made the revelation to the world. But according to your misrepresentation, *every thing* done by a council or pope must be *infallible!* The explanation of this canon given in my last letter, will satisfy the *candid* reader, that it was an arrangement entered into, by the common consent of the church and states, for a *special* purpose, and a temporary duration. It had no relation to sovereigns, but only to lords of fees, who, according to the system which then prevailed, were the possessors of frank-allodial property. It enacted that "if the lord of a fee, patronise the Albigenses, he shall be excommunicated by the Metropolitan and the Bishops of the province; that if he does not amend within twelve months, his contumacy shall be denounced to the Pope who shall declare his vassals from their oaths of fealty, and shall expose his lands to be occupied by others." Now this decision was based on a principle which is universally recognized. The conditions of every engagement are reciprocal—and if the lord of the fee was the *first* to violate the conditions on which his vassals swore fealty, were they not virtually absolved by the very fact, from the obligation of their oaths. But it was, you tell us, persecution. Well, admitting that was; is it for a disciple of John Knox, who held that it was not a *privilege*, but a DUTY to persecute "unto the death;" and of Beza, who wrote in *defence* of persecution; and of John Calvin, who *wrote* and *preached* and PRACTISED this doctrine; is it, I say, for the disciples of such men, to brand their neighbors with the charge of persecution? Why, Rev. Sir, do you not give me *argument* to refute on the rule of faith, instead of brandishing weapons which, if they cut at all, inflict the deeper wound on him who is the first to wield them? Why not dismiss the rule of faith, as your signature at the head of this letter *binds you to do?* If we were treating of persecution, I should find it as ready to enlighten the public mind, with a faggot snatched from the pile which consumed Servetus, as you can, by a reference to the "decree" of the Council of Lateran against "the little flock of kids," the Albigenses. But we should leave these criminations to the infidel, who makes them a *pretext* for sneering at your religion as well as mine—and for the bigot, who is ever ready to point at the mote in his brother's eye, but cannot see the beam in his own.

Before I pass to the review of your letter, I must notice the injustice of charges which have been insinuated by yourself, and formally urged in several Protestant papers, not excepting even the sober-minded Church Register of this city. When I argue against the Protestant *rule of faith*, I am represented as arguing against the Bible! Is this just! Is it honourable! I defy the Church Register, and all the ministers in the United States, to point out one single passage that can even be tortured into an argument against the Bible, *as a book of divinely inspired authority.* When I point out and prove the destruction which the Protestant rule of faith, brings upon the Bible, I am represented as taking "common ground with the infidel," and as aiming a blow at the sacred volume itself! When I exposed bad logic, it appears I insult the Bible! No sir; but I show that the Bible, under the Protestant rule of faith, is as defenceless as the desolate vine of Judah; the "bear from the woods" may ravage it. Is it not by that rule applied to the Bible, that some Protestants have robbed Jesus Christ of his Deity—that others, have annihilated by an *opposite error*, the two other persons of the Holy Trinity? Is it not by that rule of faith, that Calvin taught the blasphemous doctrine that God created some men under *an unavoidable necessity to be damned for his glory?* And And when I prove that your rule of faith, *gives identically the same sanction* to *all* these doctrines—I am represented as arguing against the Bible! It is astonishing that pious and sincere Protestants do not shrink from the approbation of a principle, which makes it lawful for one sect of Protestants to teach from the Bible that Christ is a *mere creature;* and for another to teach from the *same Bible*, that the Father and the Holy Spirit are only mere attributes of Christ, to express different operations. Now blend these two consequences of the Protestant rule of faith into one, and you see the belief of a supreme being, destroyed by the combination;—and pure *atheism* extracted, not from the Bible, but from the Protestant mode of interpretation! According to one party, Christ is not God; according to the other if *Christ is not* God, there is no God! But you will say they interpret erroneously, I answer that they interpret strictly according to the *rule of faith*, by which *you* interpret. You say that the Bible alone is your religion; they say the same of theirs. You say that God speaks plainly in the Scriptures; they say that God speaks plainly in the Scriptures—and that by the authority of the *Protestant rule of faith*, and your own acknowledgment, they have as good a right to understand what God says in the Scriptures, as you have. You may say they pervert the Scriptures, but they may retort the charge upon yourself. In a word I defy you to use a single argument, which is not as good for them as it is for you. As a Catholic I know that the church never ceased *to teach* since the days of Jesus Christ the doctrines which both *you* and *they* have rejected—but for the rest I look upon them to be as sincere and as moral, as Presbyterians are. They may have departed *further* from the doctrines of Christ; but the difference is in the *degree* of error, and not in the *principle by which it was engendered.*

Just pause, then, I pray you, and survey with a cool mind and a dispassionate eye, the field of Protestant Christianity. Consider the diversities of doctrine, and the multitude of sects which it presents, and ask yourself whether it is possible that *this* is the "one sheep fold" of that church which Jesus Christ established on the earth. If your own brethren who call themselves Presbyterians are charged with the impending crime of heresy, for a slight departure from your standards, how numerous must be the heresies of *other* denominations who condemn your standards and the doctrines contained in them. Heresy as you know is a crime, and every crime supposes moral culpability. But to what source will you trace the guilt of *Protestant* heresy, as *you* understand the word? To the Bible? That would be blasphemy. To wilful perversion? That is uncharitable and presumptuous, since God alone can judge in the sanctuary of men's thoughts.

Where then, is the *error*, of those that err most?—for you are among the first to proclaim that there is error of doctrine among Protestants, and consequently heresy, crime and culpability. But does not the man of extreme heterodoxy do *all that is required by the Protestant rule of faith?* And if he does, how, according to your own principles, *can he be guilty of heresy?* The only heresy is, that his OPINION and your OPINION *about the meaning of the Bible*, are different, one from the other. And if this be heresy, the number of the elect will be small indeed. But you will remember that the Protestant rule of faith destroys all possibility of determining who is *right* or who is *wrong*. Can this then be that "infallible rule" which Christ "established to guide us in matters of religion, and to determine disputes in his church!"

I mentioned in my last letter that Jesus Christ says of himself in one place "the Father and I are one," in another, "the Father is greater than I"—and asked you as a favour, to show me how, in the comparison of these two passages, you could *save* the *divinity* of Jesus Christ from the destructive operation of *the Protestant rule of faith* in the hands of a Unitarian. This, you either could not, or would not undertake. But your mode of defending the Protestant rule of faith in presence of *this test*, is so curious that I cannot withhold it from the reader. I shall merely use a few parentheses as I proceed, which shall contain corrections of misrepresentation. My remark on the two passages above was, that one of them was to be explained by the other, but that the sacred writings do not determine which shall take the preference. Mr. Breckinridge clears up the difficulty in the following manner: "The obvious tendency of this statement is to sacrifice that eternal doctrine of the Christian scheme, (viz. the divinity of Christ,) or else arrive at it by the authority of your church. (The tendency, Rev. Sir, was to show the utter *fallacy* of the Protestant rule of faith.) Indeed in so many words you admit (I *proclaim*, rather) that the sacred writings do not determine WHICH shall take the preference of the other. And will you say then that the Bible contradicts itself, and that God cannot so speak to man in his word, that he shall not contradict himself. (I have not said any such thing.) And that men are necessary to prevent God from contradicting himself in his Revelations? (Not at all.) And is Bellarmine so lucid and so plain, that you insult me (I would not insult a child intentionally—but when you misquote authors, it is my duty to correct you,) for differing from you, as to his meaning, and yet *tell* us that God cannot so speak as to be consistent or intelligent (intelligible) without the glosses of councils and the mediation of Popes! (I never told you so) Does language lose its sense, or thought its lustre and point in the hands of the Holy Spirit *alone?* (I am arguing against the Protestant rule of faith, and *not* against the Holy Spirit.) Truly I know not whether it be most *profane or puerile*—to speak as you have done. (It would be both profane and puerile to speak as you have taken the liberty to misrepresent.) But there is this good from so great an evil, THAT ALL THE WORLD MAY IN THIS SEE HOW IT IS THAT ROME AND HER SONS LIGHT THEIR CANDLES TO HELP THE SUN TO SHINE. (And yet, Protestant ministers enjoy larger emoluments for *their* "lighted candles" than even the "sons of Rome.") In fine, he who runs may reconcile the passages you cite, and so greatly slander. (I cannot see how I slandered them.) Without the full and proper meaning of *both*, Christ could not have been the Saviour of the world." What a strange mode of getting clear of a difficulty!

After this *lucid exposition*, the *orthodox* reader will have no difficulty in saving the divinity of Jesus Christ, from the destructive operation of the Protestant rule of faith, in the hands of the Unitarian.

You give your opinion at large on the canon of Scripture—and although I should respect your opinion, I cannot consider it of equal authority with the fact, that the *Catholic canon* had been established and recognized by the whole church, for more than a thousand years before the pretended Reformation. Luther put the Epistle to the Hebrews among the *Apocryphal books*. Calvin conferred a *similar honour* on the Apocalypse; and you or I have quite as good a right to strike a book from the canon, as either of them. The "canonizing" of what you call the Apocryphal books, you tell us, took place at the Council of Trent "in the 16th century." Here you have committed a slight anachronism of about 1150 years. This event took place in the 4th century A. D. 397, in the Council of Carthage. However, this is a mere trifle, and you will never think of it again. You were pleased in a former letter to tell us that none but the Apostles were *inspired* or infallible; and consistently with this assertion the two Gospels, and the Apostles' Acts were uninspired!—Do *you* mean then, that these books shall be considered as Apochryphal? If not, why do you not recall the *assertion* alluded to, by which you sapped with all the influence of your signature, the foundation of their *inspired authority?* What will Protestants think of their champion, who denies the inspiration of St. Mark and St. Luke, *by the unqualified assertion*, that none *but the Apostles were inspired?* I respectfully asked an explanation of this on a former occasion, but like the affair of "Usher's authority among Romanists," you forgot it. It seems you have adopted the memorable words of a Roman governor—"what I have written, I have written." Thus you publish on the authority, as you say, of a "most respectable and responsible gentleman," that one of the Priests of this city, on a particular day, warned the people against reading this controversy. Now this statement is *untrue.* Will you then give the name of your author? Will you mention the church in which he was *on that day?* Will you do any thing to explain this strange affair! Will not the public consider yourself as the author of the statement, as long as you do not choose to say who the author is! And how can you leave yourself exposed in this manner?

Again, you insist that the Pope *anathematized* the Bible Society. This is untrue. You attempted on a former occasion to *prove it*, but your authority, as the reader may perceive by a reference to it, *proved only that the Pope warned the faithful against your Bibles, and Bible Societies*, just as *you* warn the people against the *Unitarian Bible!* The motives assigned in the document, are such as every man of *good sense* will approve. How then, Rev. Sir, can you have the courage to repeat this unfounded assertion, when the document *adduced by yourself*, supplies, not the proof, but the refutation! Truly the Protestant rule of faith must be a magnificent cause, when *these* are the means by which you are obliged to support it. These things may do very well in Protestant pulpits; they may excite prejudice and uncharitableness towards the Catholics and their religion; but *in a public discussion*, when BOTH SIDES have an equal hearing, you should be cautious in having recourse to them.

The manner in which you refute my arguments on the rule of faith is truly curious. I will give the heads of your *demonstrations.*

I. "One of your methods of defending your church's infallibility, is this, *if the church be infallible then the gates of hell have prevailed against them, and the Redeemer has forgotten his promise to his spouse.*" This argument you placed between inverted commas, to show that you had taken it from my letter. It is *not* mine, however;—and its want of *sense* renders it very easy of refutation. My argument was, that Christ promised that "the gates of hell should not prevail against his church"—and that the infallibilty of *this promise*, clearly proves the delusion of Protestantism, since the Reformation *was founded* on a supposition which *clashes* with the *promise of Christ*, viz. the supposition that the gates of hell *had* prevailed against the Church;—and that her doctrines required to be "reformed;" that is, thrown back into the Bible, in order that all future generations might enjoy the glorious uncertainty of private interpretation. My argument is this—if Christ did *not* fulfil his promise, what is to become of HIS *infallibility?* But if he did fulfil it, then he *was still with the Church, redeeming his promise*, when Martin Luther, John Calvin, Henry the 8th, and Socinus undertook to make *experiments in her doctrine*, and to dignify the battle of their various and *conflicting opinions*, with the general name of "Reformation."

II. "Allowing that Christ appointed an infallible tradition of doctrine and a succession of infallible teachers, then the church that does not dispense his ordinances, and teach his doctrines, as he instituted and taught cannot be a *true* church of Jesus Christ." Agreed. "Now I will prove that your church has corrupted the ordinances of Christ, and the doctrines of Christ." And how, Rev'd Sir, do you prove this? By taking it for granted that the doctrines which *Protestants have rejected* are *errors?* But since the Church had the *promise that Jesus Christ would be with her "all days,"* how could she continue to teach these errors, unless Christ *had abandoned her*, and violated his promise? And if you prefer to say that the promise was made to *the Protestant Church or churches*, how comes it, that these churches were born after a mysterious gestation of some 1500 years from the *period when Christ made those promises*—which were to be fulfilled in ALL DAYS, *even to the consummation of the world?* If Protestantism be the *Church* of Christ, where was the Church of Christ before Martin Luther?

III. "The canon of Scripture," you say, "used by your church, is not the canon of the Christian church." Why yes, it is the canon of what was the Christian church from the days of Christ, until the time when the gentlemen mentioned above, undertook to make Christian churches of their own. I defy you to show that the Christian church, previous to Luther, ever held a *different canon.* Your arguments are generally very unfortunate, for the reason that they are generally in direct opposition to facts, and without facts, in a discussion of this kind, zeal, learning, and even logic, are absolutely useless.

The question is the "rule of faith." In other words, the question is, how shall we know the doctrines, of which Jesus Christ said, "he that believeth *not* shall be CONDEMNED." Now the *Protestant* rule of faith reduces the doctrines of Jesus Christ to the sincere *opinion* of each individual in reading or hearing the Bible. If I have misrepresented the Protestant principle, I request you to give me the true practical definition. I think that every *Christian* who *can* and *will* reason consistently, will conclude with me, that Christ never did appoint so doubtful and precarious a principle of guidance. For the proof of this position, I refer the reader to the *unanswered* arguments of my last letter on this branch of the subject.

Reason tells us that since Christ made the belief of his doctrines necessary for salvation, he must have provided some *infallible means for ascertaining* what those doctrines are. This, my Rev. opponent, has admitted. And yet, he does not attempt to show that the Bible, *interpreted by each individual for himself*, constitutes *that infallible means.* Why? Because his arguments would be as good for the Unitarian, as for the Presbyterian,—as good for the Universalist, as for the Methodist, Baptist, or Episcopalian. If the Protestant rule of faith is right, then are ALL right. If it is wrong, they are all equally bound, before their conscience and their God, to abandon it—for truth, next to God, is greater than all.

Reason tells us, moreover, that no society *can* subsist; and history assures us, that no society ever *did* subsist, without the right of *judgment*, and the supreme *power of decision*, in cases of controversy among its members. Even in this country where freedom is supposed to be unbounded, the laws are not left to the arbitrary interpretation of each private individual. Is it consistent then, with reason to suppose, as the Protestant rule of faith *teaches*, that the Son of God revealed a religion,—made the belief of it necessary to salvation, and yet left it at the discretion of every individual *who can read*, to determine, with all the certainty of opinion, what it is? So far reason and history are directly against the Protestant rule of faith. But what says the written word of God! I will merely state its *historical* testimony.

How were controversies decided under the Jewish dispensation? Not by the private interpretation of the Bible? Read "Parlip. ch. xix. v. 10 and 11. Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning *the law, the commandments*, the *ceremonies*, the *justifications*, SHOW IT TO THEM, that they may not sin against the Lord, and that wrath may not come upon you and your brethren, and in so doing you shall not sin. And Amarias the priest, your high priest shall be *chief in the things which regard God.*" This is the principle appointed by God, in the old law. Why should it be different in the new? Josephus testifies in like manner (lib. 2. contra Apionem) that the "High Priest sacrifices to God before the other Priests, guards the laws and *determines controversies.*" And even Herod, though a Jew, instead of interpreting the Scripture as Protestants do, *by private opinion*,—"assembling together all the chief priests and scribes of the people, *inquired* of them where Christ should be born." Matth. xi. 4.

Did the Saviour of men appoint a different principle whereby to "determine disputes in his church?" Did he not say, "Hear the church; he that will not hear the church, let him be to thee, as a heathen and a publican." But how can we *obey Jesus Christ*, if instead of "hearing the church," we make our private explanation or opinion of the Bible, our rule of faith! Christ would not, could not enjoin on us to hear the church, under such a penality, *if the church were not an infallible authority.* That it is an infallible authority, I have already proved in my fifth letter, to which I refer the reader. Again, look at the *usage and practice of the church from the earliest days of her history.* Look at the decision of the Apostles, in the first council of Jerusalem. (Acts xv. 28.) "It hath seemed good to the Holy Ghost and *to us*," &c. See again, (Euseb. lib. 5. cap. 23. et sequent) the controversy about the time of celebrating Easter, settled finally by the decision of Pope Victor, A. D. 198.

In 255, Novatian was condemned *by the Roman Council under Pope Cornelius*, for teaching that sinners who had relapsed after baptism, could not be reconciled to God on their repentance, by the absolution of the church. (See Baronius on this year.)

Sabellius was condemned in the Council of Alexandria, under Pope Sylvester, in the year 319, for teaching that there is but *one* person in God. Of the Council of Nice, held a few years afterwards, it is unnecessary for me to speak.

Thus, then, it appears, that the Catholic rule of faith is found to be consistent with the light of reason and philosophy, with the experience of history, with the testimonies of Revelation, with the practice of the Jewish and Christian Church—whilst the Protestant principle is *contradicted by them all.* But why should I not refute that delusive principle, by a reference to the practice of Protestants themselves. If God speaks so plainly in the Scripture that *every man* can understand what he says—why, I should like to know, do you, ministers, intrude yourselves between God and the people to help the Almighty to speak, and your hearers to understand? With us a ministry is *consistent*—with you it is a palpable contradiction. Why your Confession of Faith and Articles? But so it is, that those who depart from the rules of religion instituted by Christ,—those who quit the rock of truth, to build upon the quicksands of opinion, will ever be involved in the labyrinths of self-contradiction and inconsistency.

I shall now conclude by giving the passage from Tertullian, which you accuse me of having garbled. But first I must correct your *misstatement* of my argument, in support of which it was introduced. You say, it was "intended to show that Rome was the seat of the true church, and the Pope the supreme head and successor of St. Peter." It was not, I assure you, Rev. Sir, intended for any such purpose; although it is, *even for that*, a very appropriate testimony. It was intended to show that in Tertullian's time, heretics *alone* had recourse to the rule of faith which Protestants now profess to follow;—and that the Catholic Church possessed by prescription, in *the succession of teaching and belief*, the doctrines which was received from the Apostles. Tertullian was showing where the *true* doctrines of Christ existed, and *how* they could be distinguished from the errors, which private interpretation pretended to discover in the pure word of God, the Bible alone. Let me then give what you have quoted as the "ungarbled passage," and see whether it does not bear me out MORE STRONGLY than the briefer extract which I had furnished. "Survey the Apostolical churches in which the very chairs of the Apostle still preside over their stations, in which their own letters are recited, uttering the voice, and representing the presence of each of them. Is Achaia nearest thee? Thou hast seen Corinth. If thou art not far from Macedonia, thou hast the Phillippians and Thessalonians. If thou canst go to Asia, thou hast Ephesus; but if thou art near Italy, thou hast Rome, whence to us also authority is near at hand." Now, if this does not prove against the Protestant rule of faith, I am at a loss to understand what proof is. How does he refute the heretics? By the Bible alone? Not at all—But by comparing their doctrines, with *those held* by the succession of teaching in the Apostolic churches—which were numerous in his time. He refutes heresy by the argument of *prescription*—by showing that in the Christian Church, *truth existed* before the heresy was broached, and that the *first* or *oldest* doctrines, are the *true doctrines.* In reference to the Church of Rome, read the conclusion of the chapter from which you have quoted—Let Protestants reflect upon it: "heresies were not *of that church;* because they went out from her, *and have since their apostacy turned all the malice of their united efforts against her.*" One would suppose that in this short tentence, Tertullian was the historian, or prophet of the calumnies that have been heaped on the church of Rome for the last three hundred years. But no: he was the historian of his own times, for the adversaries of the church, have *always* been distinguished by the same characteristics.

Let me entreat you, in conclusion, not to consider me as intending to insult you, whenever I find it necessary to correct the unfounded statements of your letters; and to name, or authorize your friend to agree with me on the selection of a sworn interpreter, to decide the questions on which we are at issue, as I wish the decision to be published before the meeting of the General Assembly. Yours, very respectfully,

JNO. HUGHES.

CARLSHULD.—In consequence of the recent conversions to Protestantism at Carlshuld and Danube-Moss, a printed letter has been addressed, by the Roman Catholic authorities at Augsburg, to the clergy of the Diocese. It concludes with five prescriptions, of which the third and fourth are as follows:

3. To watch that the writings of the New Testament be not indiscriminately distributed among the people; as experience shows that many of the people, if left without direction, and without having them explained to them, misunderstand them, and fall into errors; 4. To put into the hands of the people good catholic books for instruction, prayer, and devotion, of which there is no deficiency; so that the tracts of Protestant Pietists, which generally are not *favorable to the doctrines of the Catholic Church*, or prayers and other books, which only promote superstition, or undermine Christianity and morality, may have no effect there.

For the Western Luminary.

TEMPERANCE MEETING IN BURLINGTON, KY.

Burlington, Ky. March 20th, 1833.

Some time previous to the 26th day of February, the citizens of this town and the county, were notified that a meeting of the people to promote the cause of temperance, would be held at the Court-house on that day; and the attendance of our fellow citizens was generally requested. On the 26th, accordingly, a considerable company convened at the place appointed; and were addressed by J. M. Preston, Esq. in opposition to the use of wines and distilled liquors, and in favor of forming a society, upon the principle of total abstinence, for the suppression of their use. At the conclusion of the address, thirty-six persons gave in their names as members of a temperance society.

This society met, according to appointment, on the 2nd monday in March, the present month, for the purpose of adopting a Constitution and electing officers; when they adopted a Constitution containing amongst others, the following articles, viz.

1st. This society shall be called the Boone County Temperance Society, Auxiliary to the Kentucky Temperance Society.

2nd. The officers of this Society shall be a President, two Vice Presidents, and a Secretary.

6th. The members of this Society, so long as they continue members thereof, pledge themselves to abstain from the drinking of all or any distilled or ardent spirits, unless when prescribed by a Physician, in case of sickness; and also to abstain from drinking all or any kind of wine unless when used in a religious sacrament, or when prescribed by a Physician in case of sickness; and they themselves to prevent as they can, prudently, the use of the articles above named, as a drink or beverage in their families, with the exceptions above mentioned; and that they will not sell or deal in ardent or distilled spirits as an article of trade or merchandise; or manufacture such spirits; and that by their example and influence, they will endeavor to discourage the use of ardent or distilled spirits as a beverage, or article of trade or merchandise or manufacture, in our country, and amongst our citizens generally.

After the constitution was adopted, James M. Preston was elected President, and L. Webb and E. F. Vawter Vice Presidents, and John H. Linn, Secretary; and the Society being called to order, the President addressed them and the company assembled, on the ruinious influence of ardent spirits upon our elections. At the close of this address, nine other persons became members of the Society. It was resolved by the Society, that our proceedings be published in the papers called the "Temperance Herald" in Lexington, and the "Cross and Banner" in Frankfort. By order.

J. H. LINN, *Sec.*

EXTRACTS FROM ENGLISH TEMPERANCE REPORTS.

Sheffield Temperance Society, "*May 17th*, 1832.

This Society was founded in September 1831, and now numbers about 500 members: the Rev. Thomas Sutton, Vicar, is President. *All* the ministers of religion of the Established Church and Methodist, several of the Dissenting ministers, and the Roman Catholic have subscribed the declaration, and are on the committee, besides Hugh Parker, Esq., Senior Magistrate of the West Riding of the county of York, and other influential gentlemen. The society is flourishing; several societies are forming in distant manufactories, and the working classes are taking a deep interest in the subject. (Signed)

HENRY IBBOTSON, *Secretary.*

"*Eccles, May 12th*, 1832.

"SIR—The temperance cause at Eccles, Barton, and Davy Hulme continues to go on with great success. It is truly gratifying to see assembled on a Saturday evening, in our small place, three hundred persons attending a temperance meeting, many of whom habitually spent their Saturday evenings, and a considerble part of their weekly earnings, at the different public houses; *but now the public houses are empty, and our meetings thronged.*

"*Darlington*, 12*th* 6*mo.* 1832.

"Respected Friends—Our Society continues to flourish; we have now 555 names on our books. We had a general meeting *of our members* a few weeks ago, which was ably and feelingly addressed by several, some of whom could and did testify from experience to the *good* they had derived from the establishment of the Society, or rather from adopting the principle of Temperance Societies. We purpose holding these meetings every quarter, each alternate one to be open to the public. We are also about establishing branch associations in several of the neighboring villages; so that we may without boasting, say the *cause* prospers in this place to our admiration. Several influential persons who had long stood aloof have now joined us; and all seem animated with one common feeling of earnestness that the crime of intemperance may be swept from our borders." (Signed) W. ROBSON, *Secretary.*

On the 11th inst., an Auxiliary Society was formed at Brighton. The Earl of Chichester presided at the first meeting, held in the morning, which was very numerously and respectably attended. A donation of £100 was announced from the Earl of Egremont, the Lord Lieutenant of the county. In the evening Sir Thomas Bloomfield took the chair, when the room was crowded to excess, and numbers went away who could not obtain admittance. About 150 persons signed the declaration.

City Temperance Advancing.—The change of opinion in Boston, in reference to the cause of Temperance is rapidly advancing. A short time since, we had but one or two Temperance taverns, which publicly assumed the name. We now have four. Perhaps there may be one or two more of which we have not heard. The four to which we refer are, the Bromfield House, Mansion House, Milk-street, Wesson's (formerly Earl's) Coffee House, Hanover-street, and Kilburn's Coffee House. We hope all taverners will find it to their advantage to follow in this prise worthy Reformation. If they lose a small profit, they will gain in peace of mind, which is better.—*Watch.*

"BAR YOUR DOORS!"—A shabbily dressed fellow is running about the country—destroying the peace of families, and causing much unhappiness. In some families he has been known to knock down the husband and rob the wife and children of their bread.—His name is Whiskey.—*Barn. Patriot.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 8, 1833.

Meeting of the General Assembly.—The regular annual meeting of the General Assembly of the Presbyterian Church, will commence in the city of Philadelphia, on Thursday of next week, the 16th inst. The fervent prayers of the members of our communion, in all parts of the land, should be daily offered up to God, for Divine guidance and direction to be extended towards this highly important assemblage of the office-bearers of an important branch of the Church of Jesus Christ.

"Anniversary Week."—This is the designation usually given to the present week, in the city of New-York. During this week, the annual meetings of several of the most important of our great National Societies for the promotion of benevolent objects are held. These meetings are usually attended by a large concourse of strangers, clergymen and others, from all parts of the Union. The following is a list of the Societies whose anniversaries are to be celebrated: 1. American Seaman's Friend Society; 2. New-York *Southern* Sunday School Union; 3. New-York Sunday School Union; 4. American Tract Society; 5. American Home Missionary Society; 6. American Bible Society; 7. Presbyterian Education Society; 8. American Education Society; 9. American Peace Society; 10. New-York Infant School Society.

American S. S. Union Anniversary.—The annual meeting of this association will take place in Philadelphia, on the 21st. inst.

The Sabbath School Teachers' Convention will be held at the same place, on the following day, (the 22d inst.)

Convention of Coloured People.—A Convention of Coloured people is to be held in Philadelphia, some time in this month, for the purpose of devising some means for the improvement of the coloured people of this country.

American Sunday School Union.—A very numerously attended and highly interesting meeting, to promote the objects of the American Sunday School Union, was held in the city of New York, on the 18th ult.; Hugh Maxwell, Esq. in the chair.

The meeting was addressed by the Rev. Mr. Baird, Rev. Dr. Milnor, Rev. Spencer H. Cone, Rev. Mr. McAuley, Rev. Mr. Welch, Rev. Dr. De Witt, and the Rev. Mr. Peters.

Among other resolutions, the following, submitted by the Rev. Dr. Milnor, were adopted:

Resolved, That the success which has attended the efforts of the American Sunday School Union in establishing Sunday Schools in the Valley of the Mississippi should induce that Society, and every patriot and Christian to "*thank God and take courage*," and to continue the work until that important portion of our country is fully supplied with Sunday Schools.

Resolved, That, whilst in the opinion of this meeting it is indispensable that the effort in the great western valley should be prosecuted with vigor, the American Sunday School Union should, as rapidly as means may be furnished, proceed, without delay, to supply, with Sunday Schools and Libraries every destitute neighborhood in our land.

After the conclusion of the addresses, upwards of a thousand dollars were subscribed, in aid of the American Sunday School Union.

Western Foreign Missionary Society.—We are gratified to learn that the Presbytery of Oxford, Ohio, has passed a resolution, at a late meeting, declaring itself to be auxiliary to the above Society. A resolution was also passed, at the same meeting, "requiring each minister of the Presbytery to preach once a month on the subject of Foreign Missions." Pledges were given by the members of Presbytery, to raise about two hundred dollars in aid of the funds of the Western Foreign Missionary Society.

Resolutions of a similar character were also passed at the late meeting of the Presbytery of Miami, in the same state.

Rev. Edward Irving.—The Presbytery of Annan, in Scotland, have held a meeting for the purpose of trying the Rev. Edward Irving, on a charge of heresy, "agreeably to a remit made to the Presbytery by the General Assembly of Scotland."

The principal charge brought against Mr. Irving, was "printing, publishing, and disseminating heresies and heretical doctrines, particularly the doctrine of the fallen state and sinfulness of our Lord's human nature." Before proceeding with the trial, the Presbytery held a private conference with the accused; which, however, resulted in nothing satisfactory to either party.

After the Presbytery had entered upon the merits of the case, and Mr. Irving was informed that he had the privilege of speaking in his own defence, he arose, and addressed the judicatory, in a striking manner, for nearly two hours; defending his peculiar doctrines, and charging the Presbytery with awful guilt in rejecting them. He earnestly besought the Presbytery not to pass sentence upon him. He evidently labored under strong fanatical delusion.

The Presbytery having unanimously determined that Mr. Irving ought to be deposed, the Moderator proceeded to discharge the solemn duty. At this moment, a voice was heard in the assembly, uttering the most impassioned and incoherent denunciations. It proved to be a Mr. Dow, a disciple of Mr. Irving's, and late Minister of Irongray. After the conclusion of his rhapsody, Mr. Dow left the house, in company with Mr. Irving; the latter lifting up his hand as he was going out, and exclaiming, "Will ye not obey the voice of the Holy Ghost which ye have now heard! As many as will obey the Holy Ghost—follow." Several of his party followed him. The Moderator then solemnly pronounced the sentence of deposition. An immense crowd of spectators was assembled.

TEMPERANCE IN GREAT BRITAIN.

It is truly gratifying to learn, that the progress of the cause of Temperance in Great Britain, keeps pace with its unexampled march in this country. The subject appears to have taken a deep and abiding hold upon the affections of the pious and philanthropic not only of Great Britain, but throughout almost all the states of Europe. The most gratifying intelligence of the progress of the Temperance reformation, has been received from Germany, Switzerland, Sweden, and Prussia. The friends of benevolence seem to be waking up to the importance of this subject; and to be using their influence, both by precept and example, to carry the blessings of the Temperance reform to their fellow-citizens. The most marked and decided improvement in the morals and happiness of the inhabitants of those countries we have named, has uniformly followed in the wake of the progress of Temperance principles. The noblemen, the most influential and talented individuals in those countries, have placed themselves in the van of the great reform, and wield a powerful influence in its favor. Nor are the common people who have become interested in the work, at all behind them, in their zealous and efficient efforts to spread the influence of Temperance principles. A mighty work in reference to this subject, is now progressing in Europe; the incalculable benefits of which, especially to future generations, time only can reveal. The friends of the Temperance cause in the United States, should feel greatly encouraged in their labors in this benevolent work, from the character and numbers of their coadjutors in Europe. The inestimable blessings which have attended the progress of Temperance here, cannot fail to attend its progress every where. The means used in promoting the philanthropic objects of these associations, are of universal application. They are adapted to the wants of the world. Let no friend of the Temperance Reformation, then, feel that he has done all that is required of him, and that the work is accomplished, while any portion of his fellow-creatures are unblest with the benefits of the Temperance reformation.

According to the latest official accounts, there are already in England, 250 Temperance Societies, comprising upwards of 45,000 members. In Scotland, there are upwards of 350 Societies, and 50,000 members. Ireland has 150 Societies, and 20,000 members.

The 26th of February in Great Britain.—The National Temperance Society of the United States invited the friends of the Temperance cause in Europe to co-operate with them, in holding simultaneous meetings of their several Societies on the 26th of February last. In compliance with this request, the British and Foreign Temperance Society issued circulars to about two hundred of its auxiliaries, desiring them to celebrate the day in the manner proposed. Several meetings were held in London. We have received the proceedings of one of the meetings held in London, in a Report from the British and Foreign Temperance Society to Chancellor Walworth, President of the New-York Temperance Society. This meeting was held in King Street, St. James', at the west or *Court* end of the city; a section of the town in which a Temperance meeting had never been called before.

The meeting was very large. A great many ladies were present; and amongst the gentlemen on the platform, were some of the Bishops and most distinguished noblemen of England, members of Parliament, &c. The speeches delivered on this occasion were generally very eloquent. Lord Henley having been called to the Chair, the meeting was addressed by the following gentlemen: Mr. N. E. Sloper, John Wilks, Esq. M. P., the Bishop of Chester, Lord Henley, Rev. Dr. Bennett, P. Crampton, Esq. Solicitor General for Ireland, N. Baxter, Esq., and Mr. J. Capper.

Among the resolutions passed at this meeting, we notice the following, which was proposed by John Wilks, M. P. and seconded by the Bishop of Chester:

"*Resolved*, That this meeting views with feelings of lively interest the efforts made by American philanthropists, to correct the public opinion and practice with regard to the use of distilled spirits as a beverage."

A successful movement.—We have already mentioned the name of *Daniel Frost, Esq.*, as a highly successful laborer in the Temperance field in New England. We have lately seen a letter from him, giving an account of his unexampled success in Plymouth, the venerable spot where the Pilgrim fathers landed on first reaching this country. Mr. Frost delivered three addresses. At the close of the first address, *two hundred* names were handed in, to be enrolled; the next evening *two hundred and twenty-five* signed the pledge; and at the close of the third address, *three hundred and ten* names were handed in. *Seven hundred and thirty-five* individuals pledged to total abstinence, in the course of three evenings! And this too, in a village containing less than five thousand inhabitants!

Among the signers of the pledge, were four of the principal retailers of the poison; and every retailer in the village has agreed to sell no more when his present stock is gone. On the following Saturday night the drinkers came, as usual, with their bottles, and *were all refused*. Mr. Frost adds, "I have never known so complete a triumph. Let God be praised."

Colonization Cause.—The annual meeting of the New-York State Colonization Society was held at Albany on the 25th ult. Chief Justice Savage, President of the Society, in the Chair. The meeting was addressed by D. D. Barnard, Esq. and R. S. Finley, agent of the New York State Society. The Society has remitted to the Parent Institution during the past year, $1,794 35 cts.

New Translation of the New Testament.—In last week's paper, we noticed the appearance of a new translation of the New Testament. The author of this work is the Rev. R. Dickinson, of the Protestant Episcopal Church, Rector of St. Paul's Parish, Pendleton District, South Carolina. The author avows his object is furnishing this translation, to be, "to furnish a work better adapted than the old translation to the advanced state of literature and refinement, and correct the errors in grammar and rhetoric, and the harsh and indelicate expressions which are dispersed through the common version." Like many other attempts at *improvement*, in this age of innovations, Mr. Dickinson has only succeeded in producing an entire failure. That those of our readers who have not seen this work, may form some judgment with respect to its merits, we give the following passages from the common version, in connexion with Mr. Dickinson's *improved* translation. There is no intelligent reader, we apprehend, who would be willing to exchange the chaste simplicity and classic purity of the common version, for the pompous and inflated style of this modern improvement.

COMMOM VERSION.

John 3—16. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God; for no man can do these miracles thou doest, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered and said, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

NEW VERSION.

Moreover, there was a Pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said to him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest, unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be reproduced, he cannot realize the reign of God. Nicodemus says to him, how can a man be produced when he is mature? Can he again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit is spiritual life.

The Philanthropist.—A paper with this title has been recently established at Trenton, New Jersey, devoted chiefly to "Temperance, Religion, and Literature." Regarding the first No. as a fair specimen of the work, we doubt not that it will be a valuable auxiliary in the cause of benevolence.

The Friend.—A weekly periodical, with the above title, has just been commenced, under the auspices of the "Young Men's Society of Pittsburgh and its vicinity." The Rev. *John W. Nevin*, of the Western Theological Seminary, is announced as its editor. Mr. Nevin is already favorably known to the public as an able writer.

Juvenile Watchman.—The editor of the *Christian Watchman*, a well conducted Baptist paper published at Boston, has commenced a small half sheet publication with the above title, designed for children. We like the plan; and hope the editor may meet with the success his little publication merits.

Liberality of American Seamen.—We learn from the Salem Register, that while the Frigate Potomac was at Honolulo, her crew, with characteristic generosity, made up a subscription of $200 for the purpose of procuring a Bell for the church at that place, and about the same sum for the purpose of establishing an English school for the education of the children of foreigners residing there.—*N. Y. Obs.*

A letter from Malta, dated Jan. 4th, quoted in the Journal of Commerce, states that the missionaries who arrived there from this country in December, Mr. Briggs and wife, and Miss Milligan, departed for Greece on New Year's day; and that Messrs. Thompson and Hodge, with their wives, were soon to leave for Syria. The mission to Greece is to be established at Athens. An Episcopal mission is already established there..—*Ib.*

Fruits of Manual Labor.—During my late tour in the West, says the Rev. Mr. Peters, I visited one of the Missionaries of the American Home Missionary Society, who lives in a house with an Agent of the Tract Society, which cost them only twenty-five dollars, besides their own labor in erecting it. They hewed the logs, made the doors, window sashes, &c. in a workmanlike manner. Most of their furniture also was of their own construction! I found also the President of "Illinois College," pursuing his studies by the side of a neatly constructed table, made by his own hand, a worthy example to the students of that important institution, which embraces manual labor in its plan.—*Ib.*

Foreign News.

From the New York Observer.

By an arrival at this port Paris papers have been received to the 22d of March.

It was stated on the authority of a letter from Smyrna that Ibrahim Pacha with 20,000 men had taken possession of that city. Accounts from Constantinople to the 27th of February make no mention of such an event.

According to the Paris accounts, the Grand Sultan, in consequence of pledges from the French ambassador, that the affair with Egypt should be settled to the satisfaction of the Porte had renounced the proffered succour of Russia, and ordered the Russian fleet to return with the first fair wind. The French government had ordered their fleet in the Mediterranean to be increased, with a view, doubtless, to give efficiency to their mediation between the two contending powers.

The question of abolishing negro slavery in the colonies of France has been opened in the French journals, and touched in the Chambers. It is not improbable that the example of Great Britan, on this subject whatever it may be, will be followed in France. The French ministry have passed a bill, that places all free people of color upon a footing of political equality with the whites.

GREECE.

King Otho arrived at Napoli on the 6th of February. On the following day he published a proclamation, in which he professes a multitude of good intentions, and wishes for the future prosperity and welfare of his adopted country. He recommends that all internal dissentions should cease, and promises to use his utmost efforts that all cause for their continuance should be removed. He also engages to protect the religion of the Greeks.

ITALY.

Discovery of the Port of Pompeii.

A most striking discovery has been made; no less than that of the long anticipated Port of Pompeii, with its vessels overthrown on their sides, and covered and preserved by the eruptive volcanic matter which has thus anchored them for so many ages. About thirty masts have been found.—*London Atlas.*

TURKEY AND EGYPT.

London, March 18.—Important advices have been received at Vienna, by a Dragoman, despatched from Constantinople by the internuncio, at the desire of the Reis Effendi. It appears that the French Admiral, Roussin, with the concurrence of the English Charge d'Affaires, Mr. Mandeville, has prevailed on the Porte to accept the mediation of France between the Sultan and the Viceroy of Egypt, and that a treaty has been signed by the Frenchman and the Ottoman minister, by which the Porte cedes to the Egyptains the whole coast of Syria from Tripoli to the borders of Egypt, with a tract in the interior which includes Jerusalem (but not Damascus.) Aleppo, Scanderoon. and other conquests of the Egyptian army, are to be restored to the Ottoman Porte. The Russian fleet which had arrived at the mouth of the Bosphorus, being no longer wanted, will return to Sebastopool.

London, March 22.—In Gallignani's Messenger it is denied that the treaty between the Sultan and the Pacha of Egypt had been signed. It is admitted, however, that the bases were guaranteed and settled by the French Ambassador.

Summary.

Official.—*Navy Department.*—Extract of a letter from Master Commandant D. Geisinger to the Secretary of the Navy, dated Canton December 1st, 1832.—"I have the honour to report the arrival at Linton of the United States' ship Peacock on the 8th ult. last from Manilla. We were obliged suddenly to leave that port, in consequence of the Spasmodic Cholera appearing among the crew, by which we lost seven men, but the crew now are in a healthy state. We have taken on board a further supply of provisions, and the ship is in readiness to sail at a minute's notice."

Copy of a letter from Lieut. Commandant J. C. Long, commanding the United States' schr. Dolphin, dated Callao Bay, December 8, 1832.—"Sir, I have to inform you that the number of persons on board this vessel who have stopped their ration of liquor for pay, has, during the year past, averaged thirty-eight, and at this time there are only nine persons on board who draw their allowance. It gives me pleasure to add, that in my opinion the dispositions of the men have improved, with the gradual reduction of ardent spirits."

Mobile, March 27.

Great Freshet.—It is stated in the Mobile Register on the authority of a gentleman directly from the interior, that the Alabama river has, this spring, risen to a height, greater than it had attained for many years. At Cahaba, the water was on a level with the floor of the State House, and it was supposed the term of the Circuit Court would fail in consequence.

We have heard from a gentleman of respectability who came down the Tombigbee, of some of the distressing particulars of the almost unparalleled rise of that river. At Demopolis, the rise is said to be not less than sixty or seventy feet. It has every where overflown its banks on one or both sides, and in some places spread out to a sheet of five or six miles in width, looking as it was expressed, "like a sea." The plantations are of course inundated, and in several instances, our informant saw people white and black, and of all ages, sitting on *the roofs of their buildings!* which were apparently on the point of being borne away by the overwhelming, and still increasing flood. Great numbers of drowned cattle were seen, and many others struggling in the last efforts of self-preservation, unable to reach the shore, which sometimes receded by rapid stages: It was not stated that any human lives had been lost, but the loss in buildings and live stock must be great.

Cholera in Louisiana.—The Louisiana Republican, printed at Franklin, in the Attakapas region, says that the cholera has began to assume in that quarter a more formidable appearance. "At first, few cases proved fatal, except those which occurred among the colored population—persons of temperate habits were seldom attacked; and then, when medical aid was resorted to in time, relief was almost sure to follow. But of late, citizens particularly noted for their temperance, have fallen victims to this king of maladies. We have heard of twelve or fifteen fatal cases since the publication of our last number.

Affray at Economy.—We learn that a serious affray occurred among the Germans living at Economy, 18 miles below Pittsburgh, and those at Phillipsburgh, in Beaver county. It appears that the assailants were composed of persons who were formerly members of the Economy society, but who seceded with the celebrated German adventurer, Barnard Mulier, (but better known as Count De Leon,) at their head, and settled themselves at the town of Phillipsburg, which they purchased of Messrs. Phillips and Graham, and partly paid for. We know not the exact cause of this serious affray, which occurred between the members of these two societies, but believe it arose from the division of property consequent on the secession of the followers of Count de Leon. In the affray, many serious wounds were inflicted by both parties; and but for the timely arrival of the Sheriff of Beaver county, lives would probably have been taken by the excited combatants. Several of the Leonites, or Phillipsburgh members, have been arrested, and imprisoned in Beaver county jail. We therefore suppose a legal investigation of the matter will take place, which we shall give to the public. —*Pittsburgh Manufacturer.*

A letter in this city states, that the Cholera had made its appearance among the United States troops at Key West, and that the Com. Officer, Major Glassal, was about removing them to Mobile point.—*N. Y. Obs.*

Interview between Black Hawk and the President.—A correspondent of the Journal of Commerce in a letter dated at Washington City, on Tuesday, says:

The famous warrior, Black Hawk, arrived in this city last evening. He is accompanied by his son, by the Prophet, the father of the Prophet, and three young chiefs. Black Hawk, as a prisoner of war is attended by a Lieutenant of United States' Infantry and a file of soldiers. This morning he had a long interview with the President, in the presence of several of the high officers of the government. The Hawk addressed the President, as I have heard with brevity and great dignity. He was followed by the Prophet, who spoke at great length. The President replied, it is said, with much courtesy and kindness. The intelligent interpreter will, it is hoped, give what passed, fully and correctly. The Hawk, it is said, showed no reluctance to meet his "Great Father," and the first words which he addressed to him were, "I am a man, and you are another." The address seems to have had on the President much effect. An order had been issued for the confinement of Black Hawk and his retinue at Fortress Monroe, there to be retained as hostages till the peace of the North Western frontier should be fully secured. But it is said that the President, after the interview, expressed a reluctance to pursue this course, and has determined to dismiss them upon parole. The Black Hawk is short in stature, thick set, and apparently of great nerve and muscle. His complexion is tawny or copper colored, and his countenance more expressive of thought than of passion. His nose is large and decidedly Roman; his forehead very high and remarkably broad; and he has an unusual breadth of head behind the ears. His eye is small, black, and as piercing as that of the Missouri Hawk from which he derives his name. His age is about seventy, but he does not appear to be fifty. All agree as to the fact, that, unlike most of his tribe, he has never indulged in the use of ardent spirits. His son is, in stature and figure, a perfect Apollo.

Sudden death of five persons.—Mr. Gill, of Wolfcreek township, Penn. a revolutionary pensioner, dropped dead from his feet on Wednesday morning, the 10th inst. While watching the corpse of Mr. Gill on the following night, a violent storm arose, which lifted the roof off the large house and threw it on the kitchen, thereby instantly killing four ladies, and wounding two or three others who were unfortunately in that part of the dwelling at the time. Three of the ladies were daughters of Mr. Gill.

A Race—Results of the Georgia Lottery!—A land race of last Tuesday, says a Milledgeville, Geo. paper of the 28th ult. threatens a tragical issue. Four fleet mounted riders started nearly together, to purchase a valuable gold tract drawn by some persons in Bibb county. Two of them were thrown from their horses—one, at three, and the other, fifteen miles from here, and it is said, are both of them dangerously hurt. Four or five horses have just, at the moment the paper was going to press, passed the office in full speed. One of the riders was thrown while in sight of our window, and we understand has broken his arm.

The Ship burnt at sea.—By an arrival from Rio Janeiro it is ascertained that the ship burnt at sea, supposed at first to have been the Hellespont, was the British ship Britannia, bound from England to Van Dieman's Land, with upwards of 200 convicts on board. She accidentally took fire at sea while the mate was drawing liquor from a cask in the run, and burned to the water's edge. More than a hundred persons, men and women, perished in the flames. After the vessel took fire, the crew and some of the passengers constructed rafts, on which about seventy embarked, and were fortunately saved from a watery grave by the timely approach of two English vessels, and carried into Rio Janeiro.

A splendid statue, supposed to be of Theseus, has been recently discovered in one of the sewers of ancient Athens. It is about the size of the Apollo Belvidere, and of the finest marble and best of sculpture.

Mr. Audubon has returned from Philadelphia. —Within the last six months more than fifty subscribers have been added to his list, for his great American Work on Ornothology. These, at $800 each, make the sum of $40,000.

Mr. William Worsley recently died in Liverpool, Eng. leaving a fortune of about $75,000, which falls to his only surviving sister, who has been an inmate of the Manchester work-house for many years!

West-Chester, Pa. April 19.—A heavy contribution will be levied on our Borough, in a few days, by a company of strangers on horseback. They will perform many silly tricks,—try to frisk about like monkeys,—sing a few vulgar songs,—fill their pockets with Quarter Dollars, that silly folks will give them; and then ride off again. They call it a CIRCUS.—*Jour. of the Times.*

Yale College.—The subscription which was set on foot by the friends of this Academical Institution to relieve it from its pecuniary responsibilities, amounts to $106,000. The largest donors are Israel Munson, Esq: of this city, Gen. Van Rensselaer, of Albany, and another gentleman of the same city, whose name is unknown. Their subscriptions were $5000 each.—*Boston Atlas.*

At a meeting of the Albany Institute, held on Thursday last, Messrs Many & Ward presented a beautiful casting in iron of the "Last Supper." The size is about 2 feet by 21 inches. It is copied from the Berlin casting, in the baso relievo style. Besides its intrinsic value as a handsome work of art, it deserves special attention as a striking proof of the progress of improvement in this most valuable branch, in our city.—*Albany Argus.*

Obituary.

For the Western Luminary.

DIED—On the morning of the 23d ult. at her residence in Woodford county, Mrs. ISABELLA HAMILTON, relict of the late Andrew Hamilton, aged 71 years and 4 days.

While every good citizen will deeply regret the loss to society of one who has long been virtuous and useful; it will be gratifying to all, but especially to immediate relatives and intimate friends to be able to indulge the assurance of the happiness of the departed. The source of deepest regret at the death of friends, is the thought and feeling of the breaking up of those tender ties which have been established and strengthened by nature and providence. In that gloomy event these ties appear to be severed forever. A source of enjoyment to the living is dried up, and all sympathy for the sorrows and pleasure in the welfare of the departed is extinguished. A shade settles down upon them and obscures them from our view. We follow them with anxiety until they are lost in the mists of its darkness, and then return from the appalling scene pensively meditating the melancholy sentiment, *Man dieth and wasteth away; yea, man giveth up the ghost and where is he?*

Nothing can, for the time being at least, alleviate these sorrows of hearts almost broken with grief, but a well grounded assurance that the separation is only temporary; and that the tender ties on which the gloom of death has settled, are not sundered forever;—that the mists shall break off and pass away, and they be drawn more closely together in the bonds of a sweeter and purer friendship. This assurance is given to all true christians by the religion of Jesus; and this assurance forms the true source of consolation to all the christian friends of Isabella Hamilton. She had long been a professor of religion in the Presbyterian church; and in addition to other trials her faith stood that of all those christians who were in the midst of the agitations and schisms of that denomination twenty and thirty years ago. She remained firm and unmoved. Her trust was in God; and having no *vain confidence in the flesh*, she was not permitted to be *carried about by every wind of doctrine.* She bore through the whole and to the last, the marks of a decided christian. Her acquaintances might do well to study her character. The recollections of her history may be serviceable to those who are but too content with the fashionable religion of more modern times. Her illness lasted about twelve or thirteen days, during which time she suffered much; but her hope was unshaken. Her views were clear, her mind was calm, her confidence strong. She died in the triumphs of faith, and lives in the fruition of glory. Let those who aspire to her rewards, imitate her example.

DIED—Of a lingering disease, near Jacksonville, Ill. on the 4th April last, Thomas B. Prentice, in his 49th year—leaving a widow and five children. Mr. Prentice, was a consistent and worthy member of the 2d Presbyterian church in this city, from the day it was first opened, in 1815, till his removal to Illinois, in 1829. He was well instructed in Bible Doctrines, and in the government and discipline of the church. The claims of his Lord and Master, were always regarded by him, as paramount to all others, and consequently most promptly and cheerfully complied with, in all the relations of life, especially the religious instruction and government of his family. The remarks of a correspondent who it appears, visited him during his last days, will most appropriately close this notice. "It may be said of him, that he not only lived, but died the death of the righteous.—I have frequently had the satisfaction of conversing and praying with him in his sickness, and I have always found that the house was a Bethel, where the feeble servants of God, could, not only, in the discharge of their duty, hold communion with Him, but could go away, strengthened and encouraged in the good ways of God." B.

DIED—In this city, on Thursday last, Mrs. Susannah Shaw, aged 66. On Friday last, at the residence of her brother, Chas. A. Potter, Miss Heathy Potter, aged 22.

Commercial & English School.

Front Room Masonic Hall, Lexington, Ky.

YOUNG Gentlemen will be received at the above School on Monday, 13th May, and classically instructed in a finished English Education; comprising as well the initiatory branches for a Junior Class in reading, writing, and Arithmetic, as also the higher pursuits of History, Geography and the Sciences. A correct style of reading in the British Classics will be particularly attended to, and every effort used to inculcate a knowledge of Grammatical Composition, in order to qualify the young mind for the general business of life, and impart a true taste for study in the most approved authors.

G. B. WHITE,

From the University of Cambridge, in England.

☞ For terms apply as above, or at his residence, South Corner of the Court House Square.

Lexington, Ky. May 8, 1833—44-6t.

DOCTOR PINCKARD

RESPECTFULLY offers his professional services to the citizens of Lexington, and neighborhood. He has, since graduating in 1826, with the exception of the last six months, been constantly engaged in the practice of Medicine in Kentucky, Ohio, Indiana and Mississippi.

Office, Short-street, next door to the office of Oliver Keen, Esq. Residence, Constitution-st. near the dwelling of M Kennedy, Esq.

All professional calls promptly attended.

Lexington, May 7, 1833—44-6t.

Hanover College.

AT a recent meeting of the Board of Trustees of Hanover College, it was resolved that the Students, who occupy the Rooms belonging to the Corporation, be required to furnish them at their own expense, provided, however that those who occupy rooms which have been furnished, shall have the use of the furniture now in the rooms; but no repairs will be made by the Corporation.

In behalf of the Board,

T. H. BROWN, *Sec. of the Ex. Com.*

South-Hanover, Ia. April 12th, 1833.

LA MOTT'S COUGH DROPS;

Valuable Medicines for Coughs and Consumptions.

THIS Elixir is peculiarly adapted to the present prevailing disorders of the breast and lungs, leading to consumption. Common colds and coughs, which are occasioned by obstructed perspiration, will readily yield to its influence, removing those troublesome irritations, which act as a constant stimulant to coughing. It eases pain, and induces rest to an eminent degree. Persons afflicted with pulmonary complaints, bleeding of the lungs, &c., spasmodic asthma, palpitation of the heart, and consumptive affections, even in the most advanced periods of life, will find immediate relief, from its remarkable power of diminishing the irritability of the system; and the velocity of the circulation, and by cleansing and healing the disordered parts. It also affords immediate relief in the whooping cough.

VEGETABLE RHEUMATIC DROPS,

Or sure Remedy.

Many articles are before the public, as a cure for that most *obstinate and tormenting* disease, the Rheumatism, and from close observation, we are led to believe they have to a very great extent, failed to produce that desirable result; and may it not be attributed to the fact that articles said to cure this troublesome disorder, are also recommended to cure almost every disease with which our frail bodies are attacked, and in their preparation that object is kept in view, viz. to have the medicine a cure for all diseases.

The Vegetable Rheumatic Drops areoffered to the public as a *sure remedy for Chronic and Inflammatory Rheumatism;* and as no case is known where a perfect cure was not effected, we are justified in declaring it a valuable medicine for that painful disease, and for no other is it recommended.

DR. THOMAS WHITE'S

Vegetable Toothache Drops.

The only specific ever offered to the public, from which a permanent and radical cure may be obtained of that disagreeable pain, the Toothache, with all its attendant evils; such as fracturing the jaw in extracting the teeth, which often proves more painful than the toothache itself; and cold passing from the decayed teeth to the jaw, thence to the head, producing a rheumatic affection, with many other unpleasant effects; such as a disagreeable breath, bad taste in the mouth, &c. &c., all of which are produced from foul or decayed teeth. I am happy to have it in my power to offer to the world a remedy, that will not only remove the pain nine times out of ten, if properly applied, but preserve the teeth from further decay, and arrest the disease in such as are decaying and have not commenced aching, restoring them to health and usefulness.

DR. JUDKINS' SPECIFIC OINTMENT.

This invaluable medicine is celebrated for curing the following diseases:—

White Swellings of every description.

Sore Legs and Ulcers of long standing.

Felons, or what some people know by the name of Catarrhs, of every description.

Rheumatic pains of the joints.

Sprains and Bruises of every description.

Tetters of all kinds.

Chilblains, or parts affected by frost.

It is also one of the best remedies for scalds and burns.

For women's inflamed breasts, and glandular swellings, it is superior to any medicine yet known.

Dr. Whiton's Vegetable Anti-Bilious Pills.

The convenience of a cheap remedy, in the form of Pills, suited to the commencement of most of the indispositions to which we are liable, needs no comment.

Many diseases, in their forming stage, are easily arrested, by the exhibition of proper cathartic medicine, and the consequent suffering and expense are thereby avoided.

All that pills can effect, in preserving or restoring health—*and that is much*—may be expected, and will be derived, from the timely use of these pills.

They are peculiarly excellent in every variety of *head ache*, proceeding from a *foul, acid*, or *bilious* state of the stomach: and in all feverishness of the system, dependent on the same cause. In short, for every derangement of the stomach and bowels, requiring cathartic medicine, the Vegetable Anti-Bilious Pills admit no competitor.

☞ *For sale at the Drug Store of Thomas L. Smith, Lexington, Ky. and by J. W. Mitchell, Nicholasville, Ky.*

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833.—42-tf.

Conclusion of the Extracts from

DR. BROWNLEE'S FIFTH LETTER.

To Drs. Power and Varela, and Mr. Levins.

VI. Argument against the Roman Catholic Rule of Faith; namely:—*The proof which the Romish writers bring in behalf of your rule, is not only involved in contradictions; but is founded in arrogant and blasphemous assumptions.*

"Popery," says Bishop Hall, (works p. 361.) "Popery destroyeth the foundation," and instead of the true foundation, it lays a double new foundation; the one a new rule of faith; and the other a new author or guide of faith." Instead of Christ, as the judge, "Popery puts a man, *the man of sin*. He must know all things, can err in nothing; he directs, informs, commands, animates, both in earth and purgatory; expounds the Scripture, canonizes Saints; forgives sins, and creates new articles of faith; and in all these, is absolute and infallible as his Maker."

Planting themselves on the ground of this rule, the Roman priesthood intrude themselves between the human intellect, and the Creator; and declare themselves lord of the reason and judgment, and conscience of man; that man shall not think for himself, nor exercise, in religion, the rights of *private judgment*. They stand up between God and his own acountable subjects, and declare to them in the very presence of the Almighty, that they shall not hear God's word, as HE speaks it to them: that they shall not be permitted "to hear what the spirit saith unto the churches:" that they shall hear it only as the corrupt and interested priesthood choose to explain it; that all the authority of the Bible is derived from them, and their church: that no man shall take on him to worship God, as CHRIST prescribes; but as the *Romish priesthood* prescribes; that the SPIRIT of God speaking in the scriptures shall *not* interpret the word to them; but that *the priesthood* shall do it. And thus, the Almighty is, as far as they can effect it, prevented from speaking in *his own* manner, and uttering his own plain and holy truths to his own creatures. The priesthood rise up in the faith of God, our Judge, and the only and supreme Lord of conscience, and tell him that they will take out of his hands the guidance of the human conscience; that to them men shall confess their sins: that they shall receive absolution of sin from them; that they will provide a supply of intercessors, and "the holy mediatrix the Virgin Mary;" and that they will interpose the sacrifice of the mass, in Christ's stead! And finally, they pronounce the Bible taken alone, to be a fallacious rule; and maintain the human rule of their own invention infallible, and not liable to mistake or misapprehension.

And to sustain these claims to Divine honors for "the man sitting in the temple of God," let us hear the doctrine of their church. They claim for their Pope, or the church, the power of appointing NEW ARTICLES OF FAITH. I am aware that a strong party among them deny this; but the Roman party does maintain it. Pope Leo X condemned Luther for denying this power: [See his Bull added to the last Council in Lateran; and bishop Jer. Taylor's works p. 392.] And T. S. Aquinas and Almain expressly assert,—"That the Popes of Rome by defining many things, which before lay hid, symbolum fidei augere consuesse, are accustomed to enlarge the symbol of faith." And every body knows that twelve articles were added to the creed, by the Council of Trent.

Bellarmine [Lib. 9. cap. 17.]—"The supreme Pontiff is simply and absolutely above the church; and above a general Council, &c." He adds the following—which no one can clear from the charge of blasphemy,—All the names which in the Scriptures are applied to Christ, proving him to be above the church, are, in like manner, applied to the Pontiff: as, first, Christ is pater familias, heard of the family, in his own house, which is the Church. The Pontiff is high steward in the same, that is, he is pater familias, in the place of Christ, loco Christi."

And hence the titles of the Pope, on the pages of these writers, who advocate this doctrine. He is "Deus alter in terra," "another God on earth:" "the Lord our God the Pope." "Idem est dominium Dei ac Papæ;" "The dominion of God and the Pope are the same!" "the infallible one." And Pope Clement VII. and his Cardinals, in their letter to King Charles VI. say, "As there is only one God in Heaven, so there cannot, and there ought not, to be but one God on earth!" meaning himself—see Troissard, tem. 3. p. 147. Mussus, Bishop of Bitonto, called the Pope, "Him who is to us as our God," and the Bishop of Grenada styled him—"a God on earth, not subject to a council." And in Bellarmine's noted saying, we have this doctrine, Lib. 4. de Rom. Pont. c. 5.) "But if the Pope should err by enjoining vice, and forbidding virtues, the Church teneretur credere, &c. would be bound to believe vices to be good, and virtues to be wicked, unless she would be willing to sin against conscience!" Pope Leo X in his brief of Nov. 9, 1512, declared that "as Vicar of Christ on earth, he had power to forgive by virtue of the keys, the guilt and punishment of actual sins, &c.—[See Dupin, vol. iv. p. 17.] The doctors and canonists declare that the Pope can dispense against the Apostles and the Old Testament. And Bellarmine, lib. 4. de Poenit. c. 13, says, when speaking of the Pope's Indulgences, "we are not bound to bring forth fruits worthy of repentance;—non teneamur præcepto illo, de faciendis dignis ponitentiæ fructibus." And finally, the Pope is invested with all power in heaven, and on earth. All civil governments are under his dominion. The Pope, says a Council, which had Gregory VII at its head,—"ought to wear the token of imperial dignity; all princes ought to kiss his feet." Pope Innocent III. said,—"the church, my spouse is not married to me without bringing me something." And he goes on to state that dowry, namely, the spiritual, and the temporal crown in plentitude; "that others may say of me, next to God, 'out of his fulness have we received!" Hence, in the times of European degradation, he trampled under foot all the laws, and the magistracy of the European kingdoms.

"Qui Satanam non odit, amet tua dogmata Papa!"

And as if they attempted, without compunction, the utmost limit of impious daring, they claim power to do what Christ himself never did, namely, "to redeem souls out of purgatory." And those accredited Romanists, who licensed that marvellous book, the Revelations of St. Bridget, such as Turrecremate, and others, gave sanction to that declaration that "the good Gregory, sua oratione, &c. by his supplications raised aloft to 'altiorem gradum,' a loftier grade, even the infidel Cæsar." [Morn. Exer. 88.]

Such are the arrogant and blasphemous claims set up by means of their infallible rule! "By their fruits shall ye know them." That which originated "all this deceivableness of unrighteousness," cannot be of God; but must be the main pillar of his cause, "whose coming is after the working of Satan, with all power, and signs, and lying wonders."

VII. The history of your church establishes this position, that it is false, in fact, that there is any such thing as an infallible Rule in her. If there was infallibility in the "Holy Mother," or in the pope, by the "infallible exercise," of their "infallible Rule," then, most assuredly, it would not be too much to expect something like sanctity, and pure morals, in his Holiness, and in his court. We have shewn that in regard to our Rule, all disorders, and existing divisions in the Protestant Churches arise from their not fully listening to, nor entirely obeying the Almighty, commanding men, in his own law. But no evils, no errors, no divisions are, or ever have been caused by the Bible. To charge this on the Holy law, is to charge it on God Almighty himself! But in your case it is entirely different. We do show that your Rule is corrupt, and your Head the Pope is corrupt! and your Church is corrupt. And it is the very exercise of your infallible Rule that does actually cause all these errors and divisions in the midst of you!

Now, let any candid man look at the Court and priesthood of Rome, where this infallible Rule is, in its purest influence and operation. And, gentlemen, you know as well as I do, what that eminent divine of your Church has written,—Claude D'Espence, "Shameful to relate! They gave permission to priests to keep concubines—upon paying an annual tax!" This is only a tithe of sacerdotal impiety. And yet you affect to marvel at my charging them with "immorality and pollution." Can it be possible that you do not know what "chastity" means among priests? But hear your own doctor:—"There is a printed book which has been sold for a considerable time, entitled, the Taxes of the Apostolic Chancery, from which we may learn more enormities, and crimes, than from all the books of the Summists. And of these crimes, there are some which persons may have liberty to commit for money: while absolution from all of them, after they have been committed, may be bought." D'Esp. ad. cap. i. Epist. ad. Titum. deg. ii. Hence your indulgences; hence your auricular confessions, and your absolutions for money! I appeal to every sound Catholic for the facts!

Then, touching the character of the Pontiff, who wields this infallible Rule, I have quoted out of Baronius, in my last, the character of many of them. To this, you say,—"Your tirade about the popes is out of place, and of no consequence, &c." Glorious reply. But it is strictly in point; and you feel it; and you cannot question one of my quotations! I will direct the public eye to the pontiff and his throne, beaming forth holiness! Your own writer, Guiciardini, speaking of the popes, even so late as the sixteenth century, says,—"He was esteemed a good pope in those days, who did not exceed in wickedness, the worst of men!"

Alexander VI. was a reproach to human nature, and died by a mistake; taking that poisoned chalice which he had prepared for another! Julius II. was so notoriously wicked that "he was a scandal to the whole church. He filled Italy with rapine war, and blood." Pope Leo X. was not even a believer in christianity, he did not believe in the immortality of the soul; he was an Epicurean in theory and in practice. Paul III. and Julius III. "were such licentious characters that no modest man can write or read their lives without blushing." The popes of the darker ages, the tenth century, for instance, and up towards the dawn of the Reformation, were in all respects, rivals of the Roman pagan Emperors: to their utmost licentiousness, and lewdness, they added cruelty more revolting than even that of their's! Witness John X. John XXII. and XXIII. and Innocent VIII. who made the vallies of Piedmont flow like streams, with the blood of thousands of innocents.

If there was the operation of an "infallible rule" in the Romish Church, there would at least be some traces of an exact and conspicuous harmony. But the very "living Rule and Judge' has caused the reverse of all this. The example of Æneas Sylvius was honest and instructive. Before he became Pope Pius II. he had zealously defended the Council of Basil against the Roman court. When challenged for advocating opposite sentiments when made a pope, he replied that "as Sylvius, he was a damnable heretic, but as Pope Pius II. he was an orthodox pontiff." And it is a notorous fact, that in the struggles of Rome to gain unlimited power, your "infallible judge" originated almost all the wars of Europe; and all the divisions of the Church before the bishops yielded up their rights; and all the divisions in the nation, before the temporal princes were brought to place their necks under the haughty priest's heel. In proof, I refer the curious reader to Hallam's Hist. of the middle ages, vol. 1. chap. 7. And Stillingfleet on the divisions of the Rom. church, ch. 5.

And touching disputes about doctrines, let the priests name one disputed point settled finally by this infallible Judge. Has the question about the Virgin Mary's "immaculate conception," been settled? No. Have the disputes been settled relative to the kind of worship due to the natural blood of Christ, which raged between the Franciscans, and the Dominicans, in the fourteenth century; and again, a century after this, under Pius II.? Did this infallible Judge settle it? No, his interference rather made it worse. Has infallibility been yet able to compose the theological wars between the Calvinistic Jansenists, and the Arminian Jesuits? Every infallible interposition made the flames blaze still more fiercely. Who taught servants to rebel against their lawful prince and seize the throne? This infallible Judge in the person of pope Zachary and Gregory VII. who put his heel on the Emperor's neck? The infallible, who kindled the terrible wars in Germany, and over all Europe. The ghostly arrogance of the infallible Judge, climbing to civil power, and setting nation against nation to weaken their power. Who set whole nations against their lawful rulers? "The infallible pope," who suspended civil laws, and stopped commerce and spread civil rebellion over the land. Who massacred the Huguenots, and Waldenses, and Lollards? The hired assassins of the "infallible Judge," of Rome; who celebrated the Parisian massacre by a solemn Te deum! Who has changed the doctrines and the decrees, and the institutions of heaven? The infallible Judge—who has corrupted the doctrines of the Bible; added five sacraments unknown to the early church, and contrary to Christ's solemn commands; who has, also, instituted the various orders of lazy and vicious monks, friars, and nuns, to devour the surplus product of the people's industry. Who, according to Bellarmine, can change virtue into vice, and vice into virtue? He who exercises "the infallible Rule" of Rome; the Pope who claims to give indulgences; who demands confession of sin to be made to him and his priests; who absolves all sins at a regular tariff,—who delivers from purgatory; and sends the most vicious and ungodly men to heaven, for money, according to the chancery book mentioned by Espence. Who founded the hellish Inquisition, and turned loose on the human race such a monster as the Inquisitor Torquemada? "The infallible Judge," the pope, whose servants have repeatedly amused the Royal Courts of Spain with the Moloch sacrifices of human beings at an Auto de Fe!

These are the legitimate fruits of the exercise of your Rule. Let the world judge of the tree by the horrid and deadly fruits. And I challenge you to disprove if you can, one of my historical facts; or one of my quotations. If you shall, I will retract and make the amend honorable before the public.

VIII. We have the consent of the greatest and best of the Fathers against your Rule, and most decisively in favor of our Rule.

These valuable quotations I reserve for my next, and wait to see whether you will venture to deny this. They come in appropriately when I sum up in favor of our Rule.

IX. Your Rule is the instrument by which you have established claims that go to annihilate all liberty, civil and religious, from the face of the earth. You deny God's word to the people, unless they have a written permission from a priest, condescending to allow him to hear his Maker speaking unto him! But with even this permission, you deny him the rights of private judgment, or even to think with that soul which the Almighty has given him. He must think, and reason, and believe, just as the priest dictates. The prelate exerts the same tyranny over the priest, and the pope over the prelate. And in those kingdoms where popery is the established religion, priestcraft eats out the very essence and existence of civil liberty. I point to Spain; to Rome; Naples; Austria; and say, behold, fellow-citizens, the living proof. All the doctrines of supremacy, and toleration, and union of church and state, are genuine popery, begotten and nursed, and matured by the pope. And what is the state of our Republic? I see the holy and lovely Genius of Liberty walking forth over our happy plains, in her fair robes and glory, and calling her votaries to every national blessing and happiness. And near her pathway we see a fierce lion in his den; his face peering from his dark and disguised cavern; but his claws are pared, and his teeth broken: he is flapping his lusty sides with his tail; waiting with impatience for his claws to grow, and his teeth to be whetted, his eyes the while, gleaming dark and unsubduable wrath. His blood-shot eyes are ever on the fair Genius of Liberty, and he is meditating a ferocious assault upon her, the moment he prowls forth, when the sun shall be setting over the land!

I refer my readers to appendix i. in the new edition of the Glasgow Protestant, vol. ii. p. 633.—"On Popery and Jesuitism incompatible with civil and religious Liberty." This is an article rich enough to feast the soul of even an expelled Jesuit!

X. And last: neither prelate nor priest can give their flocks any decisive evidence that you are lawful, and ordained pastors.

Were it even possible that you had apostolical succession, you cannot prove a legal ordination. For, first, no priest has the true and essentially necessary Call of the Christian people. A man takes it into his head to go to a Catholic seminary; after his term is out, without the least evidence of spiritual conversion by the grace of the Holy Ghost, he presents himself to the bishop, and is ordained and then he is stationed in a chapel; say St. Patrick's, or St. Peter's. The Gospel Call of a Christian people is never asked. And I do question gravely, if you, gentlemen priests, do really understand what a Gospel Call is! Pardon me; it may be owing to my republican ideas of liberty, both spiritual and temporal. Second: the office of priest as you take it, (not as my Episcopalian brethren take it,) is unknown to the Christianity of the New Testament. It is an outrageous imposition on Scripture and reason. I challenge any man to produce me one passage, justly and correctly translated, in all the New Testament, wherein the office or even name of priest is ever applied to a successor of the apostolical teachers. The Greek was used by the Holy Ghost in the New Testament: now there is not in all the Greek thereof, or in any truly and correctly translated passage, one instance of the true ministry of Christ being called priests in the visible church. By assuming the name and office of priest, the Catholics overthrow the priesthood of Christ, and his one, final, and only offering, of a sacrifice. "By his one offering he has, forever, perfected them that are sanctified." But the Catholics call their officiating men priests, simply, and only, for this reason, that they offer up the sacrifice of the Mass, a sacrifice, in the room of Christ's one, only, and never to be repeated sacrifice! By this very name of priest assumed by them, do they deliberately and designedly overthrow our Lord's blessed and perfect atonement!

As surely then, as this sacrifice was perfect, and needed never to be repeated, so surely are there no such things as priests to offer sacrifice by the will of God!

Thirdly, and last: not a priest in existence can prove his ordination; because not one of them can prove the existence of the bishop's intention, in that rite. In this "Sacramental rite," your own Council of Trent, Sess. 7. declared that he who denies that the intention of the officiating minister is not necessary to the efficacy of the Sacrament, is to be anathema. Now unless, the "holy bishop," who ordained you, gentlemen, had the intention in his soul, conscience, and heart, really and truly to ordain you; or if his mind happened to waver; or to wander after some object—in fact, if the talisman and magic charm of intention was, in any measure, wanting, then you are not ordained. And what is more, if you venture to set up pretensions to ordination without the perfect evidence that the bishop had the said intention, you are not only not ordained, but you are absolutely and bona fide, under the holy ban of the Council of Trent; and exposed to damnation!!

Now I defy any of you, gentlemen, and all of your priests, with all the aid of your infallibility, to prove in any degree, this intention. None but God can tell you; not even the bishop himself can do it; he has forgotten, long ago, all about it. But without this evidence, which you never can arrive at, not a soul of you can prove your ordination.

Hence, from each, and all of these reasons taken separately and singly, we arrive at the most certain conclusion, that you have neither "the infallible Rule," nor pope, nor prelate, nor church, before God or man! Q. E. D.

SUNDAY-SCHOOLS IN S. AMERICA.

(FROM THE JOURNAL OF THE MISSIONARIES AT GUIANA.)

After service, the school-room is filled with slaves formed into classes, and instructed by the Sunday-school teachers; and Mrs. Wray has generally a class of the country communicants and others. I wrote down fifty new names yesterday. After service, we are also surrounded with numerous applicats for spelling-books and catechisms to take with them into the country. These are dismissed about two o'clock.

Nor is the Sunday-school less interesting. Many of the children come by nine o'clock, an hour before it opens. In the afternoon, at three o'clock, the same delightful scene is presented; no sooner do the adults go away but the children begin to assemble. The classes are in good order and well arranged, which does great honor to the superintendents and teachers, as this part of the work is left entirely to them. All the teachers seem much interested in their work. The school-room will not hold all the classes, so that we are obliged to have four or five classes in the chapel, and Mrs. Wray has one in the house. There is an increase of scholars every Sabbath. Twenty-two new names were entered on the list yesterday. The total on the books is 303: the number present yesterday, 211; this does not include the adults. The gallery erected by Mr. Lewis for the children, when I was in England, will hold about 120; but it is now far too small, and I have some idea of putting up another; and, indeed, I think another of the same size would soon be filled with children.

We have a teacher's meeting once a month. The number of teachers is twenty-four, including the two superintendents. It is an interesting sight to see so many young people meet together for so glorious a purpose, and to consecrate themselves on the Sabbath to the instruction of the aged and the young. Several of them are communicants at the Lord's table. Mr. Lewis admitted five of them, including my two daughters, and appointed one of the latter superintendent of the school: a male superintendent has only lately been appointed. Five of the young females, all under twenty years old, have been admitted by me lately. Two of these Mr. Lewis baptised when I was in England. All our other meetings are prospering; and almost daily we have proof that the Lord is carrying on his work among us.—*London Missionary Chronicle.*

MARY DOW.

From "Poems by H. F. Gould."

'Come in, little stranger,' I said,
  As she tapped at my half open door;
While the blanket pinned over her hand,
  Just reached to the basket she bore.

A look full of innocence fell
  From her modest and pretty blue eye,
As she said, 'I have matches to sell,
  And hope you are willing to buy.'

'A penny a bunch is the price;
  I think you'll not find it too much;
They're tied up so even and nice,
  And ready to light with a touch.'

I asked, 'what's your name, little girl?'
  ''Tis Mary,' she said, 'Mary Dow.'
And carelessly tossed off a curl,
  That played o'er her delicate brow.

'My father was lost in the deep,
  The ship never got to the shore;
And mother is sad, and will weep,
  When she hears the wind blow and sea roar.

'She sits there at home without food,
  Beside our poor sick Willie's bed;
She paid all her money for wood,
  And so I sell matches for bread.'

'For every time that she tries,
  Some things she'd be paid for, to make,
And lays down the baby, it cries,
  And that makes my sick brother wake.

'I'd go to the yard and get chips,
  But then it would make me too sad;
To see men there building the ships,
  And think they had made one so bad.

'I've one other gown, and with care,
  We think it may decently pass,
With my bonnet that's put by to wear
  To meeting and Sunday-school class.

'I love to go there, where I'm taught
  Of One, who's so wise and so good,
He knows every action and thought,
  And gives e'en the raven his food.

'For he, I am sure, who can take
  Such fatherly care of a bird,
Will never forget or forsake
  The children who trust to his word.

'And now, if I only can sell
  The matches I brought out to-day,
I think I shall do very well,
  And mother 'll rejoice at the pay.'

'Fly home, little bird,' then I thought,
  'Fly home, full of joy to your nest!'
For I took all the matches she brought,—
  And Mary may tell you the rest.

Remarkable Instance of Presence of Mind.—In the awful and destructive hurricane which occurred in the vicinity of Liverpool, in October last, and which caused the loss of the ship Grecian of Boston, the English ship Wm. Nelson struck on the banks, went to pieces, and every peason on board, twenty-six in number, *perished!* The letter-bag was picked up on the shore the following day, containing a quanty of *chaff*, which the Captain, with a presence of mind in the hour of death seldom paralleled, knowing the importance of the letters which it contained, was supposed to have placed there for the purpose of rendering it buoyant!

SUNDAY GROG-SHOPS.

Every friend of morality and religion, in this city, will rejoice to learn, that petitions, signed by a large number of our most respectable citizens, are now before the city council, praying that no grocery keeper be allowed to keep his shop open on the first day of the week, under penalty of losing his license. If the petition shall be granted, and if the lovers of public safety and happiness shall have energy sufficient to enforce the laws, a nuisance will be abated that has done more to injure the persons and property of our citizens, (to say nothing of morals,) than the Veto, Flood, and Cholera combined.

So long as one hundred and fifty grog-shops invite the young to make the Sabbath a day of dissipation and drunkenness, no schools or churches can secure public morality or individual. The incendiaries that have once and again set this city in a blaze, were undoubtedly nourished up for deadly crime, in such retreats.

One grocery keeper tells, that more money is made by the sale of ardent spirits on Sunday than on any other day of the week. But what right have these men to pursue a gainful business on Sunday, when respectable merchants *close their doors;* when no mechanic is allowed to follow his trade; no drayman is permitted to drive his horse; and no steamboat to take or discharge a cargo? Are these grocery keepers allowed to trade on Sunday, because the *article* in which they principally deal, is so *valuable* and *indispensable?* Does *public utility* require an exception to be made in favor of those that deal out ardent spirits to poison the blood and morals of the young?—*Cincinnati Journal.*

INTEMPERANCE.

We yesterday witnessed, says the National Intelligencer, in the upper part of the city, a lamentable instance of the misery and degradation induced by this vice. An aged and hoary-headed man, dressed with more than ordinary neatness, was seen tottering from side to side, the object of the shouted derision of a crowd of jeering boys. Having lost his hat, his white hair streamed over his eyes, which gleamed through the rheum of age with the dull idiocy of intemperance. A young rosy lad attempted to lead him to his home, but from terror, shame, and weakness, was unable to sustain him. The hoary drunkard, loosed from his hold, and reeling, retching, and cursing, sunk to the ground, his head falling heavily against the curb stone. The boy regarded him for a moment, and then burst into tears. It was his father. The scene afforded an impressive and affecting lesson. The wretch who thus degraded himself and his species, had accumulated, by a long life of honest industry a competency. His character was unblemished, and he had raised in the district as fine a family as ever gladdened a father's fire side. He had been a *moderate drinker*, but the measure gradually increasing, he sunk into intemperance, and became a curse to himself, and a reproach to his family.

TEMPERANCE ITEMS.

The Pawtucket (R. I.) Temperance Society held a meeting on the 11th inst. at which several interesting addresses were pronounced. At the close, 120 persons signed the pledge.

The LaColle Temperance Society (L. C.) had an accession of 72 members in 4 weeks ending the 19th ult.

The Virginia Annual Conference of the ministers of the Methodist Episcopal Church, have organized themselves into a Conference Temperance Society—and the members promise to exert themselves to advance the cause in the stations and circuits to which they may be appointed to labor. May success crown their efforts.

The Fayette co. Temperance Society (Ky.) which was organized three years ago with only *ten* members, had increased to *one thousand* on the 26th of February last.

The Lancaster co. Temperance Society (Va.) had 254 members on the 1st inst. and were going forward.

German Libraries.—The libraries in Germany exceed, it is said, in number and value, those of every other country.—For instance, that of Vienna contains 300,000 volumes, Dresden 200,000, Munich 100,000, (chiefly supplied from the libraries of suppressed monasteries), Breslaw 100,000, and Gottingen 300,000.—According to one calculation, it is stated that 150 public libraries contain 3,132,000 printed books, independent of manuscripts, pamphlets, prints, &c.

Dress of an Opera Dancer.—The attire of an opera dancer in Europe, appears to consist of flesh colored pantaloons, fitted as tight to the limbs as the skin they are designed to imitate; and over these, one single covering of gause, or some other transparent materials, stopping several inches *above* the knee. This is *the entire dress*, in which the opera dancers at London appear in public before mixed multitudes, before crowds of men and women assembled in the theatre. This is the dress in which the matrons and maidens of Great Britain behold, unblusing and delighted, the public appearance of persons of their own sex. So much for the dress. As for the dancing, it is remarkable indeed, for two reasons: first, that females, not lost to shame, should be found to perform it, on the stage: and second, that they should find men and women of character to countenance the exhibition in the boxes. The *pirouette*, in a word, is a movement, in which a woman, dressed as we have described, poising herself on one limb, extends the other to its full length, at right angles, and in this *graceful* attitude spins round, some eight or ten times, leaving her drapery, "transparent" and short as it is at the best, to be carried up by the centrifugal force imparted to it by the rapid revolution of the dancer, as far as it will go.

The Cholera is again prevalent on the Mississippi. The Tobacco Plant which arrived at Nashville from New Orleans on the 19th inst. reported eight deaths on board from that disease. Prudence demands precautionary measures in all the towns on the western waters. Cleanliness in every particular, regularity in living, and immediate application to a physican, on the first approach of disease of any sort, are recommended.—*Louisville Advertiser.*

Matanzes.—An arrival at New-York from Matanzes to the 5th April brought information that the deaths by Cholera at that place, at that time, were from 200 to 250 per day.

Robbery.—The trunks in the boot of the Southern Stage from Nashville, were taken off and rifled a few nights ago. The robbers had not been detected.

The Hygeian Vegetable Syrup

HAS received the recommendation of many very eminent Physicians in consequence of its being composed entirely of the most salutary vegetable ingredients: and peculiarly adapted to the youth of both sexes. It is known to be a most efficacious remedy in scrofulous diseases and all impurities of the blood; and to renovate consumptive habits and debilitated constitutions from the most depressed and alarming conditions. This agreeable and delicate medicine is absorbed by the Lymphatics, cleansing the blood and acting principally by insensible perspiration. By taking a few bottles in the Spring of the year the system will be so purified as generally to secure the constitution from epidemics, and the diseases incident to hot climates. Sold at the store of Mr. J. Tilford, Main Street; and by Mr. White, Short Street, Lexington.—Price, in bottles $1 50, in pint bottles 75 cents.

Lexington, May 1st, 1833.—43-tf.

Splendid & Cloths Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf. Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.